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The CHRISTIAN CENTURY

A Journal of Religion

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What Britain Confronts in India

By Francis J. McConnell

The Cult of the Questers

An Editorial

Religion and the Scientific Mind

By T. V. Smith

The Demand for a Dynamic Christianity

An Editorial

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The CHRISTIAN CENTURY

May 20, 1931

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The Office Notebook

International attention has been given the passing of Dr. A. A. Michelson, the University of Chicago's great physicist, whose experiments in the measurement of the speed of light opened the new world of physics in which such a man as Einstein has made his epochal discoveries. The tributes to Dr. Michelson rightly emphasize his distinction as the first American scientist to be awarded a Nobel prize. Perhaps more of his associates on the faculty of the university will remember him, however, as the billiard wizard of the Quadrangle club. And there will be still others who will remember the authentic artistry of the man who could turn from inventing an interferometer to the painting of remarkable landscapes.

Incidentally, when speaking of Dr. Michelson's Nobel prize, it is well to remember that two of his pupils, Millikan and Compton, later won the same honor. It says much for the teaching powers of the man that the award should have come so often to his laboratory.

Will Rogers and some others have had satirical things to say about the recent national convention of the D. A. R., to which our Washington correspondent refers this week. But nothing said by an outsider was as funny as the remark of Mrs. William Sherman Walker, chairman of the convention's committee on national defense. When asked why the valorous daughters had police officers guarding every entrance to their meeting and plain clothes men scattered throughout the audience, Mrs. Walker said: "Communist groups are so likely to come with their literature to distribute."

One would think that if any group in the country would prove impervious to the seductions of communist tract distributors, the D. A. R. would be it. But evidently the officers are taking no chances, even on the delegates to a national convention!

And now it is Admiral Sims who is reported as having told the University club of White Plains, N. Y., that the stories of the killing of crews of ships sunk by German submarines were "about 100 per cent moonshine." "In only one case," said the admiral, "was any attempt made to sink the boats of a torpedoed steamer, and in that instance the officer was dismissed from the German navy." Admiral Sims, as the commander of American naval forces in European waters, presumably knows what he is talking about.

Contributors to This Issue

FRANCIS J. MCCONNELL, bishop of the Methodist Episcopal church, New York city; president of the Federal council of churches; author, "Is God Limited?" etc. Bishop McConnell has just returned from delivering the Barrows lectures, under the auspices of the University of Chicago, in India.

D. ELTON TRUEBLOOD, secretary Homewood Friends meeting, Baltimore, Md.

T. V. SMITH, professor of philosophy, University of Chicago; author, "The Democratic Way of Life," etc. This is the fifteenth article in the series on "What's Coming in Religion?"

The CHRISTIAN CENTURY

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EDITORIAL

ANOTHER voice which cannot be stifled has spoken out on the idiocy of the way in which the nations are again stumbling toward war. This time the warning comes from an unexpected quarter. "I have been all over Europe in the past few months," says Charlie Chaplin. "Patriotism, the greatest insanity the world has every suffered, is rampant everywhere, and the result is going to be another war. I hope they send the old men to the front the next time, for it is the old men who are the real criminals in Europe today." Because Chaplin said it, the world has heard it. There is cause for cheer in the way in which an increasing number of the few people who can command an international hearing are taking up the struggle against war. Romain Rolland and John Galsworthy in one field; Einstein in another; now Chaplin in still another. These men make themselves heard, however jingoistic the press. The responsibility which they thus discharge to the world community in which they are such conspicuous figures is shared, in proportionate measure, by every man and woman who occupies a place of leadership in every smaller community. If all such would speak with equal courage the atmosphere of temerity which now surrounds the attack on preparations for war would soon be dispelled.

Discharging the Responsibility Of Influence

Spain and the Church

AS THESE words are written, anti-clerical rioting is reported to be in progress all over Spain. Not only in Madrid, but in Cordoba, Bilboa, Seville, Cadiz, Alicante and a dozen other cities mobs are said to have swept down on church property, setting fire to some of it, ransacking more, and driving priests and nuns into hiding. The newly proclaimed republican government is using troops and police in an effort to bring this rioting to an end, and has given assurance to the church authorities of its intention to grant them and church property full protection. But there is an obvious gap between the policy of the republican government, which seems to be correct in every respect, and the temper of the republican crowds, and it may prove that the goverment, which is only provisional in nature, cannot control the popular wrath. The fate which is now befalling the established church in Spain is only one more example of the fate which is befalling all established churches as democratic or proletarian revolutions occur. The wanton destruction of the art treasures of monasteries in Madrid has been caused by the same motives that, a month ago, led to the destruction of Buddhist scriptures in the Chinese province of Shantung. Wherever a church becomes identified with the interests of any political or social group, the downfall of that group will inevitably bring bitter reversal of fortune to the church. In the case of Spain, where the church has exercised privileges under Bourbon protection unparalleled in western Europe, the very excess of these privileges contributes to the likelihood of popular excesses now that Bourbon absolutism has fallen. Moreover, the action of the cardinal of Toledo in calling on members of the church to vote in the coming elections for candidates friendly to Catholic interests increased suspicion of an attempt to continue the old clerical influence under the republican regime. There may have been no impropriety in such an appeal, but there was manifest injudiciousness.

Parent-Teacher Congress Shows Civic Alertness

AN interesting study of journalistic methods in the United States might be made on the basis of newspaper treatment of two recent items of news. The first was a report that a committee of the American federation of labor would meet at a later date to draw up recommendations for a campaign against prohibition for transmission to constituent unions. Most of the newspapers which we saw gave this item considerable prominence. Chicago's two morning papers considered it worthy of a "streamer" headline reaching across their front pages. The second item contained the actions actually taken by the National

congress of parents and teachers, which met this year in Hot Springs, Arkansas. Here was a body representing an organization that, year by year, is growing to be a factor to be reckoned with in every part of the country. The number of citizens who are giving time to the service of the P. T. A. is constantly increasing. The national congress of this potent body, following the example of the recent convention of the National Education association, voted overwhelmingly in support of the 18th amendment. It voted, likewise, to support a policy to put radio broadcasting under public control, and to bring the moving pictures under some effective form of social control. How much attention did this action get in the press? Very little. We should not be surprised to hear that this is the first many of our readers have heard of it. Here were two items. One was a forecast of an event that was not to take place for some time to come. The other was an event which had actually occurred. The first was smeared all over the press; the second was buried. Yet there are newspaper publishers who wonder why the press is losing ground!

French Naval Racketeering

HAS the Quai d'Orsay been taking lessons from Chicago? Certainly French policy in regard to the London naval treaty bears a curious resemblance to those methods of forceful suasion which America has come to know as racketeering. The racketeer, in current American vocabulary, is a strong-armed person who informs the members of a certain trade that they will conduct their business on his terms, and with payments into his treasury, or else they will not conduct business at all. That seems to be just about what France is telling Italy and Britain, and inferentially the United States, in her refusal to go ahead with the ratification of the naval pact. The issue over which she now threatens to imperil the whole outcome of the London conference is as to whether 66,000 tons of naval armament are to be replaced before or after 1936—a trivial matter in comparison with the danger to future peace which is involved. But apparently France, in an effort to force Italy to line up beside her in opposition to the completion of the Austro-German customs union, is using this threat to sabotage the naval treaty to maintain her own will in Europe. If, she reminds Italy, the two countries do not reach an agreement England will be freed to take advantage of the escalator clause, and so the treaty will be destroyed. And if, she reminds England—and the United States over England's shoulder—the naval treaty is destroyed there will be no hope for accomplishment from the disarmament conference next February. British diplomats are working feverishly to persuade France to change her present international tactics. With them it is safe to assume—although no official admission of the fact has been given—that American officials are seeking to lend a hand. We wish them well in their efforts. But is there not something tragic in the way in which France seems to be moving into much the same position in European affairs that Germany occupied before the war?

A Sign of the Times

BY vote of its puissant book committee the Methodist Episcopal church has ended the career of its bi-monthly theological magazine, the Methodist Review. The action has caused much discussion in the church press, as is bound to be the case when any journal more than a hundred years old is wiped off the journalistic map. Aside from its antiquity, however, there was not much argument in favor of continuing the magazine. Circulation had fallen away to a whisper; the idea that there is need for a distinctively Methodist exposition of theology had long since lost all persuasiveness. So the act of discontinuation, made easier by the recent death of the Review's distinguished editor, Dr. George Elliott, had become almost inevitable. Coupled with the ending of the Methodist Review, however, there went an action of even greater significance. The same Methodist body that was not willing to continue to bear the costs of a denominational theological magazine authorized the establishment of a new quarterly, to be known as Religion, which is to seek an undenominational constituency. The book editor of the Methodist church, Dr. John W. Langdale, is to be the editor of the new periodical. On its board there are to be scholars drawn from many communions. Denominational marks are to be obliterated from it; it is to be edited in behalf of theological advance throughout the churches. That two such actions should have been taken in a body as denominationally self-conscious as the Methodist church shows more clearly than could a page of exposition how the tides are running in American church life.

"How?" Is the Question Men Are Asking

THE New York Times quotes Professor E. R. A. Seligman of Columbia university as saying, "All we need in capitalism is a strengthening of the sense of social responsibility." One does not differ lightly with an economist of Doctor Seligman's standing. It is possible that if his words were given in their full context a different aspect might be imparted to them. But taken as they stand they are demonstrably wrong. And there are hundreds of thousands of men who account themselves supporters of the capitalist system who would tell Doctor Seligman so. The truth is that there is no more tragic feature of the present situation than the way in which the social insights and desires of our people are thwarted by the processes of the industrial order. It is a ridiculous perversion of the truth to think of the "capital-

ist"—as the radical agitator or cartoonist generally thinks of him—as some sadistic brute intent on grinding other men's bones to make his dividends. Nothing of the sort. In a majority of cases, we are convinced, the "capitalist" is a person who finds himself in a social order with obvious limitations and who would like to see those limitations removed. He bears no ill will against others; he sincerely wishes that others may have a full share of the goods of life. Only—he wants his own full share, and in order to get that share under the system as it now is, he finds himself a participant in a process that seemingly entails enormous human wastage. Nothing is more hopefully true about the present situation than the rapid growth of a "sense of social responsibility." Nothing is more tragically true than the equal growth of despair of finding a way, under the present system, to express that sense in adequate action. Even the churches, as was shown in the editorial, "Is the Church Financing Its Own Defeat?" published three weeks ago, are baffled at the problem of investing their permanent funds in such a way as not to outrage their "sense of social responsibility"!

The Legion Tries to Run a College

DE PAUW UNIVERSITY, the famous Methodist institution at Greencastle, Indiana, has been having trouble with the American Legion. The legion's national headquarters are at Indianapolis, about fifty miles from the Methodist campus. Whether because of the influence of these headquarters, or for other reasons, Indianapolis has been known as a center of that type of patriotism which divides its time largely between calling for large war preparations and denouncing the patriotism of those who don't. Recently an Indianapolis attorney who is a world war veteran told a meeting of De Pauw alumni that their college, under its present president, Dr. G. Bromley Oxnam, had become a hotbed of sex, socialism and sovietism. That alliteration proved enough to set the Indianapolis legion on the warpath. It proposed to conduct an investigation into the affairs of the college, and if the charges were sustained it proposed to see that something was done about it. At this point the legion post in Greencastle intervened to suggest that the Indianapolis legion leave the business of patriotic heresy hunting in Greencastle to the local legionnaires. There the matter largely rests at the present juncture. It is enlightening to learn from the press that the principal counts in the indictment which the Indianapolis legion brings against President Oxnam are that he has invited Sherwood Eddy, Kirby Page, Maurice Hindus and Ralph W. Sockman to speak at De Pauw. Dr. Sockman, it appears, is taboo because he is chairman of the peace commission of the Methodist church. Eddy and Page are familiar legion bogeys. But what the objection would be to Hindus it is hard to imagine. The suspicion intrudes that the legionnaires who blacklist Hindus have not read him.

Are Labor and the Veterans to Form a Wet Party?

NO less reliable a source than the New York Times is responsible for the report that the American federation of labor and the various organizations of war veterans will soon begin conversations looking toward the formation of a third political party dedicated to the repeal of the 18th amendment. Labor's representative in these negotiations is to be Mr. Matthew Woll; the veterans' organizations will be represented by General John J. Hartnett. Mr. Woll, a vice-president of the A. F. of L. who has specialized on defying the red menace and denouncing prohibition, has recently been rumored to be about to succeed Mr. William Green at the head of the labor body. Denials of Mr. Green's intention to resign have been promptly forthcoming; Mr. Woll's wish may be father to the thought. General Hartnett is chairman of what is called the veterans' clearing house at Washington. This is the lobbying organization that has proved so potent in pushing bonus legislation through congress. Perhaps it is not to be wondered at that a general with victories to his credit over a Coolidge and a Hoover veto should begin to harbor thoughts of a third party and even greater political power. If the A. F. of L., the American Legion, the Veterans of Foreign Wars, and other such organizations wish to go into politics as champions of a return to a legalized liquor traffic, that is their privilege. But it takes no particular political prescience to foresee that, if they *do* become identified in the public mind with that particular issue, they will let themselves in for one of the most terrific rebukes that public opinion has ever administered to any American organization.

Mr. Stimson Carries On

LAST month the Hoover administration, through its secretary of state, announced its abandonment of the Coolidge policy of providing protection for American citizens wherever they might be. The announcement came in connection with disorders in Nicaragua. Mr. Stimson instructed Americans in the interior of that country who were not ready to trust to the protection of the Nicaraguan national guard to assemble in coast towns. The new policy, although greeted with applause throughout Latin America, was bitterly assailed in certain quarters in this country. In a radio address made on May 9, therefore, Mr. Stimson returned to the subject, this time saying that "we have no intention of removing from American citizens in Nicaragua the protection which American citizens in foreign lands are entitled and accustomed to receive under the law of nations." This

enunciation of American policy has been acclaimed in the very quarters where Mr. Stimson's previous statement was attacked. Apparently, those who interpret it as a reversal of the previous statement fail to take into account the sentences which followed, in which Mr. Stimson gave unstinted praise to the Nicaraguan national guard for providing ample protection for Americans, or to see that the formula, "the protection to which citizens are entitled," is designed to mean just what the administration wants it to mean. Since Mr. Stimson went ahead to close his address with the assurance that "it is the established policy of the United States not to use its army and navy for the collection of debts," his speech is to be taken, not as a sign of retreat before jingo fury, but as an indication of a steadfast advance toward a more liberal and conciliatory policy in Latin America.

The Demand for a Dynamic Christianity

A COMMISSION of the Council of Christian Associations, the body which coordinates the work of the student divisions of the national Y. M. C. A. and Y. W. C. A. organizations, has published a pamphlet entitled "Toward a New Economic Society." The pamphlet represents several years of labor by a group of students and student leaders under the chairmanship of Francis Henson and deals rigorously with the problem of making Christian ethical ideals effective in terms of modern industrial society. The most attention-provoking part of the document insists that politically Christian idealism can express itself only in terms of a new party which, "whatever its name," must stand for "unemployment insurance; for old age pensions; for reduction and eventual abolition of tariff duties; for an aggressive intelligent world-mindedness as against a provincial exaggerated nationalism; for drastic reduction in armaments; for increased inheritance, income and excess profit taxes which would provide more revenue for social services and move toward equalization of opportunity, for the social ownership of public utilities, natural resources and basic industries."

The socialistic implications of this statement have not been lost on the press nor upon the general public. In some cases newspapers were not careful to explain that the report emanated from the student division of the national Y movements. In other cases the fact was stated but was lost in the headlines or by the inattention of the reader. At any rate, the general officers of the Y. M. C. A. and Y. W. C. A. have been flooded with protests from all over the country and threatened with some loss of revenue by irate supporters who do not intend to support any religious enterprise which criticizes or threatens the established economic system in such bold terms.

In the face of this public misunderstanding and uproar, Mr. Fred Ramsey and Mrs. Robert E. Speer, the respective heads of the two national associations, issued statements in which they called attention to the fact that the national organizations are not committed politically in any way. But this does not change the fact that in so far as students express themselves in terms of Christian conviction in our generation they do try to square economic problems with those convictions and have for years been tending toward a political and economic radicalism which is and must be anathema to many of the staid supporters of the Y. M. C. A. and Y. W. C. A., for whom these organizations represent or in whose opinion they ought to represent personal piety coupled with a not too challenging institutional charity.

This trend of student religious thinking places the whole problem and the possibilities of institutions of the ideal in a very clear light. It may be taken for granted that institutions which draw their support from the general run of average people with average moral and political convictions will, on the whole, reflect the prevailing convictions and prejudices of the general community. This is as true of the church as of the associations. It is also quite obvious that any institution which deals realistically with the implications of the Christian ethic must think not only in terms of an existing order but beyond it. If it has a group prepared to do this it may count itself blessed.

There are institutions in which there is not enough vitality and imagination to produce such a progressive minority. The Christian associations are fortunate in having an organic relationship with the student Christian organizations. A similar relationship does not exist in England, where the Student Christian movement is an independent organization. During the past decade the relationship in this country between the larger organization and the student division has not always been an easy one. Nor will the issuing of this report make it any easier. All the issues that have been raised during the past years by the division between "liberals" and "conservatives" will again be brought to focus by the economics commission report. There are some indications that new efforts will be made by conservative leaders in the associations to throttle the freedom of the student leaders and to penalize those leaders who are most prominent in giving radical expression to the Christian faith.

To the credit of the highest leaders in the associations it must be said that they have usually used their influence to preserve the freedom of the student work. It is to be hoped that they will continue to do this. Incidentally, it might be well for those who bear no responsibility for the maintenance of large institutional activities and for raising the heavy budgets which support such activities to have a measure of appreciation for the difficulties of harassed executives who, whatever their convictions, feel obli-

gated to keep the institution going and who are therefore tempted, in spite of themselves, to regard the expressions of opinions which threaten the even flow of currency into the coffers as disloyalty to a cherished cause.

Perhaps if those members of the Christian community who bear no such responsibilities were a little more generous in their appreciation of these difficulties they would be in a stronger moral position to point out the perils of institutionalism as such. Every institution is tempted to regard the perpetuation of its life and the maintenance of its social prestige as more important than the advancement of the cause to which it is ostensibly pledged. If it is not willing to risk its life to save its soul it will suffer the fate of having its ideal pretensions used as a veil to cover and obscure the brutalities of an unchristian civilization. Institutions of religion are through the necessities of their physical life a part of "the world." They are through the necessities of the gospel to which they are pledged a part of the kingdom which is not of this world. If they ever cease to agonize about that problem they will become perfectly inserted into the world and the law in their members will be triumphant over the law that is in their mind.

In regard to the report of the economics commission which created the furore in association circles and beyond, it is sufficient to say that it is a carefully thought out document which represents the labors of a group of young men and women who are equally at home in the problems of Christian ethics and the facts of our contemporary economic society. It deals with such topics as "The Economic Implications of Being a Student" and stresses the moral responsibility which devolves upon the student in the prolongation of his period of dependence. Under the topic, "Individual Spending, Income and Ownership," it deals helpfully with the ethics of standards of living and sources of income. In a chapter on "Students and Modern Industry" it surveys the opportunities which students have and which they need to exploit of coming into direct and living contact with the worker's problems and of identifying themselves with his cause where the occasion warrants.

The chapter, "Toward a New Economic Order," which created most of the stir, comes to the conclusion that it is impossible to articulate a Christian ethic politically in other than more collectivist terms than any of the old parties are willing to accept. Some good men will quarrel with that conclusion but the future will probably justify the conclusion of the students. In an industrial civilization with its vast economic interdependencies the perpetuation of individualistic traditions means the preservation of the right of the strong to exploit the weak. Ownership of the machine means that a social process is privately controlled and the miracle of its productivity redounds chiefly to the advantage of those who own it. Unemployment and all of its attendant evils derive from the fact that there is at present too much wealth in production and too little for consumption. If that problem can be solved without putting society as such in more complete control of the industrial process, no one has proved it. The best that has been done by anyone is to contend that social control may wisely stop short of what is usually called socialism.

Individualistic traditions are more deeply rooted in the American mind than in any other and the prosperity of past years has given them a seeming validity which will make it difficult to destroy them in a few short years. But the facts of an industrial civilization will destroy them. Who has more right than a new generation to point out this fact? Let the Christian church be thankful that it has young men and women who have the imagination to anticipate the course of history and the courage to hasten the inevitable.

The Cult of the Questers

IT IS an old question, threadbare with sophomoric debate, whether man finds his greater happiness in attainment or in pursuit. But for our disenchanted generation the question has become something more than an academic one. Belief in attainment has been going out of fashion. Most of the attempts to state objective goals for human effort have resolved objectivity into illusion. The concept of progress has had to be abandoned for the lack of any standards by which progress or the lack of it could be measured. Enthusiasms are under inhibition, and sophisticated neutrality is substituted for the zest of attainable ideals.

Into this confusion comes now a new gospeler. He preaches in the name of science. He admits that he and his science are chiefly responsible for the mood of disillusionment that has settled upon the human spirit. But he insists that all is not yet lost. There is something secure and satisfying which persists throughout the change and flux of knowledge, through all the disappointments and frustrations of human effort. That something is the eternal quest itself. We may find salvation, he assures us, not in any objective reality or truth, but by consecrating ourselves to the endless search. The old debate is decided in favor of pursuit, and we are told with a kind of evangelistic unction that all the stimulus and satisfaction which man really needs are available in the everlasting adventure, as sheer adventure. We may not know where we are going, says the new evangelist; we have no right to have any convictions or ideals as to where we are going, or why; it is enough to know that we are on the way. He bids us be content with life on these terms, and not only to be content but to thrill with the thought of it. He cites himself and his fellow scientists as examples of that high devotion which, having abandoned all hope of attainment, finds

its rich reward in the sheer delight of the endless quest.

The erection of this abstraction into an absolute, a sort of compensatory idol allowed to remain and to be worshiped after God and all the lesser gods have been expelled, marks, we believe, the last attempt of an expiring scientific method to bolster up its exclusive claim to be the sole method of human welfare. Science itself is breaking away from this arrogance. A new science is struggling to be born. But the spirit of nineteenth century science still survives and makes its last heroic stand upon the affirmation that the values of life do not inhere in the substantive content of knowledge, or in the objective validity of goals gained through effort, but in the sheer activity of seeking and experimenting and adventuring. The quest itself is the supreme good. Whatever objects are discovered by the quest, whatever apparent attainment of goals, are to be held with indifference, not as real achievements, but as neutral by-products in the validity of which man must not imagine that he has any stake. His sole stake is in continuing the search, the process. Life is a game which is played for its own sake, and the players are warned to expect no prizes. They are to play fairly and be ready to break up at the end of the evening with the satisfaction that a good time was had by all.

To this empty category of value our orthodox science has been reduced. It is logical enough. It is the inevitable conclusion from the premises of nineteenth century science whose essential method was based upon the assumption that reality and truth were to be found by breaking things up into their component parts, by moving backward in the evolutionary process, step by step, along the path on which the world and man have come to their present estate. At the end of the long search it was expected to find the stuff of which the world is made. But the result of this search has been progressive disillusion. Instead of leading to reality, it has led away from reality into sheer abstraction. It undertook to explain man in terms of the thrust and drive of those impulses and characteristics which he derived from his animal ancestors; to explain animal life in terms of "tropisms" which it derived from its vegetable background; to explain these tropisms in terms of chemical interaction; and to explain chemical interaction in terms of physics. There it was stopped by the atom. It could go no farther. So scientists retraced their steps and, moving forward with the atom as their ultimate yardstick, theoretically reconstructed the universe from stage to stage of the evolutionary process, on the assumption that atomic interaction was the inherent principle in all that is. Complete mechanization was their goal, a goal which was finally reached when the mind of man itself seemed about to yield to quantitative measurement in the terms of behavioristic psychology.

But just when this ambitious business of mechanistic science had reached its most flourishing development came word from the frontier that the physical atom was not the ultimate. "You stopped too soon," called out the physicists. "We have gone beyond the atom; we find that it is not an ultimate and that it is not inert. We have penetrated to its interior, and found that it is itself a system of forces which we cannot describe in terms of dead matter but for which we have to use terms usually applied to living organisms." And so the whole elaborate business of turning the world, including man, into a vast machine had to be abandoned. A new science which begins with man as he is, and tries to read the universe in the terms of an organism capable of producing *him* is now under way.

But this new science is only at its birth hour. It is too much to expect the scientists and philosophers of science to take in its full significance at once and to reorganize their accustomed modes of thought consistently with its demands. The older science is still with us, and its exponents still put forward their exclusive claims, as does Professor T. V. Smith in the article appearing elsewhere in these pages. We feel no constraint to defend our readers against the penetrating logic of our brilliant and genial contributor, but we do wish to reject the gospel of cold comfort which he preaches to those who will join him in the complete renunciation of religion. We hold that this Gospel of the Quest is bad philosophy, in that it hypostatizes an abstraction. But we are chiefly concerned with its effects in actual life. It is obvious that one cannot sequestrate the sheer process of truth-seeking from the concrete fullness of human experience without imperiling the moral and artistic life of man. When the intellectual pursuit is emptied of all substantive content, and so absolved from moral responsibility to the rest of life, we may expect to see the effects of such a procedure registered in other realms of culture. And that is precisely what has occurred. For if science may set up housekeeping for itself, why may not art, for example, do likewise?

The modern theory of art which rejects the restraints of truth and asserts its detachment from the subject matter of human experience, is twin sister to the Cult of the Questers. Instead of the quest, it sets up an analogous abstraction—"intuition." Intuition is hypostatized in the same fashion as the quest is hypostatized. In the painting and music of the so-called futurists, and in the fiction and poetry of the so-called realists we have the identical fallacy of the abstract science which tries to validate itself in terms of sheer questing. Without the slightest obeisance to, or even recognition of, any standard of beauty or morality or human value inherent in the subject matter of their art, they give their "intuitions" free rein, on the theory that their intuitions have absolute right of way. Under the influence of this theory, our art is passing through a period of decadence and our art exhibitions are a meaningless clutter of puerilities and a maudlin exposure of vacuous imaginations.

The level of decadence to which such artists have descended was neatly indicated by a young painter who refrained from giving the latest product of his brush a distinctive title, but just called it, "Opus 27." It would save the public much inner strain, and measurably reduce the amount of appreciative hypocrisy if all these devotees of "pure art" would adopt a similar system of christening their progeny. Akin to the spirit of this artist is that of the modernist composer who, according to John Galsworthy, seated himself at his piano in the morning and began his creative work with the prayer, "O Lord, preserve me this day from falling into a tune!" But both the artist and the composer are matched by the young minister who had just taken his Ph.D. in religious education and concluded his first prayer in the pulpit to which he had just been called with the sublime petition: "O Lord, improve our technique!"

This utter indifference to and irresponsibility for subject matter which the cult of the questers glorifies, is the blight which rests upon the cultural life of our time. Whether it be the "quest" or "intuition" or "technique" with which the mind is obsessed, it comes to the same thing. If the possibility of achieving ends is abandoned and the abstraction of quest or intuition or "open mind" is set up as the supreme good, what else is there to pray for except improved technique? So art and religion are reduced to techniques which, having lost sight of the ends for which they exist, are taken to exist for their own sakes. This secret of his art Mr. Theodore Dreiser, the novelist, gives frankly away, in his autobiography. At a certain point in his youth he read Huxley and Spencer and Tyndall:

> Up to this time there had been in me a blazing and unchecked desire to get on, and the feeling that in doing so we did get somewhere; now in its place was the definite conviction that spiritually one got nowhere, that there was no hereafter, that one lived and had his being because he had to, and that it was of no importance. Of one's ideals, struggles, deprivations, sorrows and joys, it could only be said that they were chemic compulsions, something which for some inexplicable but unimportant reason responded to and resulted from the hope of pleasure and the fear of pain. Man was a mechanism, undevised and uncreated, and a badly and carelessly driven one at that.

What would you expect from an author who approached life with eyes made morally irresponsible by such lack of moral conviction, to whom the technique and self-expression of his art are everything and its subject-matter a thing of ethical indifference? You would expect to find just such solemn treatment of the tough and bestial aspects of human nature as Mr. Dreiser is famous for.

The supreme virtue in this cult of the questers is the "open mind." To allow the mind to settle upon any truth with the intensity of conviction is to give up the quest. All truth is tentative; it is so tentative that every positive belief must be constantly kept disturbed by doubt. Doubt is really more important than belief, for it is only when doubt outweighs belief that the quest is supplied with adequate stimuli. Believers are quitters. Doubters are the stout-hearted pioneers. It is usually presumed that the quester will be found in the front rank of those working for social reconstruction and progress. But it as often happens that the philosophy of questing for its own sake becomes an apologetic for conservatism. The segregating of knowledge from moral responsibility easily leads to a paralysis of action.

Innumerable instances present themselves where a great moral cause has lost its leader because his "open mind" became sicklied o'er with the pale cast of thought. One of the most recent, as it is also a peculiarly striking instance, is the case of Mr. Walter Lippmann, whose book, "A Preface to Morals," put him at the center of that coterie of so-called humanists who, having cut loose from God, are now engaged in preaching unbelief as though it were itself a gospel, and persuading men to set up a vacuous something called "the quest of the ages" as the true altar of religion. Mr. Lippmann was editor of the New York World when that great liberal paper suspended publication a few weeks ago. As such he was regarded as one of the captains of the Lord's host against all forms of economic and political privilege and conservatism. A part of the dismay widely expressed at the passing of the World was dismay at the disappearance of Mr. Lippmann's editorial page.

In recognition of Mr. Lippmann's career as a liberal publicist and editor, he was given a testimonial dinner at which he made an address which so astonished his fellow liberals that they are still rubbing their eyes and trying to re-read his words. He practically gave up the struggle and retired into the secure precincts of the "open mind," and "the unceasing discovery of truth." In language that can hardly mean anything but a counsel of despair, he said:

> If we ask ourselves what it is that we are certain of in our national life, what it is that we are surest of, what it is that we can defend with our clearest conscience, with the least hesitation and doubt, I do not think we can name a single concrete policy or principle.
>
> We do not know the answers to all our problems. We do not even know what all our problems are. . . . We are compelled to say that the goal is hidden, that we can see only a little of the road and that the road we see is not very clearly marked.

All of which is true, in the sense of being half-true. But the fallacy of condoning a policy of inaction and retreat by basing it upon this half of the truth, instead of calling for an aggressive advance by appealing to the half which Mr. Lippmann suppressed, was not overlooked by his fellow liberals. The next day, even Professor Harry Elmer Barnes, himself a high priest of the cult of the questers, while admiring the "mental attitude" indicated by Mr. Lippmann's words, deplored such an attitude as "practically futilitarian." And so free-lance a writer as Mr. Heywood Broun said that "Mr. Lippmann seems to feel that life is a game of hockey." Mr. Broun declares for himself that it is "better even to be wrong upon occasion than forever an inquiring neutral." "It may be

true," he adds, "that they also serve who only stand and weigh and weigh, but into every life must come a time to step right or left, forward or back." Within two days it was announced that Mr. Lippmann had accepted a position on the editorial staff of the Herald-Tribune, than which there is probably no more conservative newspaper in the country.

Liberalism in all fields, but especially in religion, is plagued with a sense of irresponsibility arising from this one-sided devotion to the sheer process of seeking. However satisfying such a cult may be to the professional quester—the man who is supported in his quest by the tangible and intangible rewards inherent in his profession—it is wholly unsatisfactory to the rest of us who have to find our inspirations in the objective attainments of common human experience. For us, it is necessary that the subject matter of life shall itself be real. We believe that man does attain. He does achieve. And his gains and goals have value despite the fact that when attained they open up new vistas of research and of effort. He knows in part—but he does know! He is not condemned with Tantalus to live in a universe whose waters evermore recede from his lips when he essays to quench his thirst. Seeker indeed he is and his search is endless. But his seeking is not mocked. He seeks—and he does find!

Religion by Correspondence

EDITOR THE CHRISTIAN CENTURY:

SIR: Did it ever strike you that the Christian religion has made its progress in the world as "a correspondence course"? We rightly are piqued at the centers of culture that radiate all kinds of wares by remote control. Some day they may offer to teach swimming through the mail. Certainly there is plenty that comes through the latter that is wet enough. But with those mighty letters of Paul as our spiritual background, we can't afford to disparage the letter as a cultural and religious medium.

Our day is one when the art of letter-writing is at a premium. When posterity begins to grub for historical data, the chief sources will be the files of advertising managers who send out multigraph letters announcing their special offers. If they could only envisage all the waste paper baskets and the paper sales that swell the coffers of churches and schools, they might have comfort and consolation for all their efforts.

But seriously, sir, we want nothing more stimulated than this art of letter-writing. Why should there not be place for it in the curriculum? If one could start with those quaint epistles written on the papyri and study comparatively the letters of different periods and peoples, it would help us to realize how potent is this form of communication. Think of Milton's letters to Master Hartlib on education; of Locke's epistles on toleration; of George Fox and his pastoral letters, and of Pascal's mighty pen on "Les Lettres Provinciales." Would the history of the world be different if the "Letters of Junius" had not been written?

Ours is a time of annunciation for the anonymous by the addressograph. Uncle Sam's aid is chiefly enlisted in passing *things* from the unknown to the unknown. Don't you find yourself longing occasionally, Mr. Editor, for an honest-to-goodness letter written in longhand and without any ulterior motive? I should think, to one always solicited to publish manuscripts or to espouse a cause, such would be especially welcomed.

A number of bereavements—"some one's death"; an interest in a runaway slave; a desire to promote magnanimity among clashing temperaments; a great dream of cosmic unity, and a conviction that the divine treats us not as we are but as we may be, prompted the world's greatest religious letters. Even they have their base in "the world which is the world of all of us." Let's repent of the life that isolates us from our friends and begin to write them for the sheer joy of sharing their thoughts with ours. Charles Lamb wanted to extend grace before meat to include forms for moonlight rambles, for solved problems, and for books. I ask for one, Mr. Editor, for the consecration of stationery and the dedication of stamps so that those who are "afar off" might be "made nigh."

Yours for correspondence,
QUINTUS QUIZ.

VERSE

Faith

I CANNOT say that God is Christ,
Or Jesus God in human guise;
But I can say he has sufficed
To bring the light to sightless eyes.

I do not care to speculate
On things mysterious to the mind;
But O the rapture, early, late,
Of sight to one who once was blind.

E. MCNEILL POTEAT, JR.

Strength

ASK of your soul this question, What is strength?
Is it to slay ten thousand with the sword?
To steal at midnight Gaza's brazen gates?
To raze a temple on a heathen horde?

Or, in a garden drenched with evening dew
And bloody sweat, to pray beside a stone?
Defend a sinner from self-righteous priests?
Bear up to Calvary a cross, alone?

JESSIE WILMORE MURTON.

What Britain Confronts in India

By Francis J. McConnell

AS SOON as Gandhi and Irwin came to their agreement to begin formal discussion of the Indian problem the objections to any sort of "substantial" freedom for India swarmed forth like hornets from a disturbed nest. Almost all the objections turned upon the claim that the Indians are not ready for this or that, whereas, in truth, Indian affairs have now reached the point where the next steps have to be taken by Indians themselves or not taken at all. Just at present about all that can be done for India from the outside has been done. India has been given much by the outside world, but she cannot be given initiative and experience in applying what is best in outside culture. Initiative and experience cannot be given, or bestowed. Opportunity for their exercise can be given, but that is all. There must be what Gandhi calls substantial self-government before there can be any further considerable strides ahead. India has gone about as far as she can go under tutelage—or at least under the type of tutelage she has had. To be sure the main difficulties here are psychological, but that is merely to say that the main difficulties are the main difficulties, for no difficulty can be greater than a psychological one.

Public Cooperation a Necessity

As an illustration, consider the conquest of malaria in India. Malaria is a deadlier enemy in India than tigers, or cobras, or smallpox, or bubonic plague, or cholera. Not only does it exact a heavy toll in the death of its victims, but an even heavier cost in the slowing down of human energy. It is all the more dangerous from the fact that many of its attacks are so mild. Now the extinction of malaria depends almost wholly upon activities of which anyone is capable—upon the doing away with breeding places for mosquitoes. Yet these activities must involve an entire community's willing effort. Literally everybody must cooperate, but such cooperation under foreign direction becomes increasingly out of the question.

Years ago when Carranza was president of Mexico, Mexico was dreadfully scourged by cholera. A United States philanthropic organization offered to stamp typhus out of Mexico if Carranza would grant the necessary sanitary police control. Carranza refused, and was denounced the world over for inhumanity. Nevertheless he knew what he was about. It would have been impossible to get the cooperation of the Mexican people for such an enterprise, especially at a time of strain between the United States and Mexico. In a land of more than three hundred millions the conquest of any great physical plague is impossible without the cooperation of millions. In such matters the English in India have, it seems to me, gone about as far as they can on the present basis.

The whole world is under a debt of gratitude to Great Britain for the steps already taken in the battle against disease in India, but Great Britain cannot take any more steps, for the next steps involve the close cooperation of India. The advice that Great Britain handle physical situations like these after the fashion of the United States in Panama is virtually irrelevant when the populousness of India is taken into the account. If sanitary police power is used in India it will have to be the power of the people themselves, to be successful. Experts will indeed have to be called in, but if the public tension of the past year is renewed those experts will be German or Japanese rather than English. One of the tragic features of the Indian situation is the possible loss to England of the opportunities for expert service in India. One English expert told me that if he had to work more directly under Indian control rather than under English he would go back to London forthwith. Well, Japanese and German and American experts will work under such direction.

Again, it is apparent that India suffers from unfortunate consequences of some of its religious beliefs. It has been pointed out time and again that the sacredness of the cow in India practically involves the existence and preservation of cattle by the million which are of no economic value whatsoever. The cobras of India are in actual effects on human living less deadly than the cows, for the expensiveness and uselessness of cows by the million—which are not well enough nourished to serve as milk producers—means that babies die that cows may live.

Defending the Indefensible

Religious beliefs in India have an almost immediate relation to affairs of daily living. Strange as it may seem, the statements of British and other foreigners as to the inability of the Indians to handle their own practical affairs because of their adherence to impractical superstitions results in tightening the hold of those superstitions. The English absolutely keep their hands off religious matters in administration, but their feeling toward Indian beliefs is only thinly disguised. The result is that in a sullen defiance the Indians defend disagreeable facts in their life which ought not to be defended, or, worse still, they deny the existence of features which all observers know do exist. So it comes about that Indian Christians will be found apologizing for some of the worst phases of non-Christian religions.

He would have to be hardy indeed who would deny the existence of idolatry in India and yet some do practically deny just that. Moreover, there are revolting features to be found in Indian temples. All these can legitimately be explained as survivals from times less intelligent and moral than our own. The Hindu could say that these things are survivals which

the best Hindus are seeking to get rid of, and which will slough off in the processes of time. That is a rational and sincere explanation, worthy of respect, but it is not the Hindu explanation. The Hindu prefers to declare that these unworthy features have mystic meaning which the coarse-minded westerner cannot grasp. Now when these factors have direct bearing on human life—and most of them do—we have what amounts to a flat refusal to look at facts. This refusal is a temptation to any group of human beings in distressing circumstances and especially so when the ways of life of that group are made an excuse for postponing the granting of full self-determination to the group. The characteristic reaction of any group against such condemnation is to deny facts outright.

Rage Against "Mother India"

Some years ago a community in the United States was found by a scientific survey to be suffering badly from hookworm. The community was grievously offended and one of its outstanding ecclesiastics denounced the survey as false. If this happens in free communities how much more is it likely to happen in communities where such findings are made reasons for denial of freedom? The rage in India against Miss Mayo's book, "Mother India," is caused by the fact that the book is used as an arsenal of reasons for delaying the movement in India toward freedom. Many, many Indians were laboring to do away with the evils with which Miss Mayo deals long before Miss Mayo set pen to paper. There are better books than hers on the evils of India written by Indians who have a scientific temper immeasurably beyond the Mayo type of intellect. Yet the frenzied use of the Mayo book by enemies of India has thrown even the workers in India, fighting against great social evils, into apology for the very evils against which they have been fighting.

One thing is sure, the features in Indian life which are alleged as reasons for slowing down movements for freedom can never be improved except by Indians themselves, and will not be improved so long as those features are being played up before the world to prejudice the mind of the world against India's aspirations for self-determination. A foreign power can put down suttee and thuggery but it cannot deal with child marriage in any genuine fashion, for example, without the cooperation of the people themselves. It will require decade after decade to get India out of her worst evils, but outside help that involves outside control will not get her out at all.

The Hindu-Moslem Problem

The most serious obstacle to a peaceable solution of the Indian problem is the Hindu-Moslem question. The defender of the imperial system insists that only an outside force can provide quiet between 270,000,000 Hindus and 70,000,000 Moslems living in the same territory. That argument, of course, virtually calls for an outside force forever. According to conversations which I had with Moslem leaders the difference between Hindus and Moslems is quite as much economic as religious. The Hindu exclusiveness—which works against contact with non-Hindus—makes it possible for Moslems to have commercial and other business dealings with Hindus as buyers but not as sellers, at least not to the same extent. In other words, it is easy enough for a Moslem to buy from a Hindu but not to sell to him, a fearful handicap to the Moslem business man.

This was urged upon me by one of the ablest Moslems in India as a source of difficulty of prime importance. This leader himself, though wearing the title of Sir from the British empire, is a determined follower of Gandhi. One might think he ought to insist upon the necessity of British police power. He recognizes that the presence of Britain in India provides a peace-keeper and umpire in disputes between Hinduism and Mohammedanism, but he believes that the fundamental difficulties will be solved only as the various groups *have* to solve them.

Divide-and-Rule

Moreover, an umpire's value is gone as soon as one or both sides lose confidence in the umpire. All Britain's prestige as arbiter and umpire is gone, at least for the present. It has been the rightful boast of Britain that her courts in India have had the respect of India and the world. All that is gone. The sentencing and imprisonment of independence advocates finished that. To confine myself to figures that I believe to be correct, there were in jail on December 1, 1930, 27,600 political prisoners. Judged by the material outcome in preventing disturbance and bloodshed Britain's policy was, I suppose, justifiable; but it played havoc with British prestige. It was taken to mean that Britain could rule India only by keeping the best brains and character of India in jail.

All Britain can do in the Hindu-Moslem question is to maintain the physical peace. That is something, a good deal indeed, and may be necessary for years to come, but the relations between the two peoples will have to be worked out by the peoples themselves. The task is admittedly the most serious in India, and it appears to me that, apart from preserving outward order, England has gone as far as she can go. Moreover, when any nation, no matter how enlightened and unselfish, is under the responsibility of ruling another, the temptation of the ruling nation to follow the policy of divide-and-rule is almost irresistible. The English keep saying that India is not yet sufficiently united to rule itself, and the frequency with which they say this suggests that they wish it to continue to be so. Of course the other side of the grim truth is that the presence of the English has unified the Indians against them.

It is not gracious indeed, but nevertheless necessary for the understanding of some phases of the Indian question, to remind ourselves that unless some gen-

uine means for putting India on the path to substantial freedom is discovered, England will be forced to look at the problem more and more from the military standpoint, and that means more real chaos in the end than leaving India completely to itself.

The Keithan Case

Think for a moment of the educational situation. Money for education in India is raised by taxation of the Indian people. Grants of educational funds are made to all types of schools. The "collector" of a district, however, has altogether unreasonable power in determining the schools to which the grant shall go, the collector being a fiscal official without necessarily any educational understanding whatever.

The Keithan case at Madura comes at once to mind. Keithan, an American teacher, was dismissed from an American mission college by the college authorities because of the understanding that the collector would see that the usual educational grant would not be forthcoming so long as Keithan, alleged to be a Gandhi sympathizer, remained. It now appears that the American college authorities acted hastily, to say the least. If they had waited just a few days English educational leaders would have taken up their defense, and would have had much support in English circles against this particular collector who, as the English themselves said, was best fitted for a position as an inmate in a "nursing home."

The Keithan case, however, is not as significant as the case of many strictly Indian universities under Indian instruction and ministering only to Indian students. The vice-chancellor of one of the greatest universities told me in confidence that he was in daily fear lest his grant be withdrawn because of the manifest nationalist sentiment among the students of the university. Now understand, dear reader, the educational money is raised from the Indians, and English authorities have had power to withhold it from institutions critical of Britain's rule. Let the present movement toward self-determination be stopped and the English control of education in India will be, and will have to be, part of the defenses of the empire. To take away from a nation the control over its own schools—schools for which it is itself paying—is an intellectual tyranny of the first order. It is impossible to have any worth-while intellectual atmosphere, except that of revolt, in an intellectual system in such a plight.

Coming Confusion

Will not the grant of "substantial freedom" to India lead to much confusion and to considerable administrative welter for many, many years? I think it will. Administrators as technically competent as the English cannot be created overnight. The postal service in India is now, in my judgment, as good as any on earth. Such services will lose much of the fineness of their edge. Here again, however, the problem is India's, and so with much that now depends on English efficiency. There will be loss that may never be made good. The English themselves, though, would hardly concede much validity to such an argument if they were in a position like that of the Indian people.

I cannot help thinking of the restraint of India during these last years of stress as one of the great achievements of our time. A people that can show such restraint can do anything else which the next steps in Indian development call for. Here, again, I put trust in the English who have met the Indian restraint with like restraint. Complete independence seems to me to be out of the question but that substantial self-determination of which Gandhi makes so much ought to be possible to groups of leaders on both sides who have in times of unimaginable tension contrived to get together at all.

The Symbol of the Lawrence Statue

There stood in Lahore until the time of the meeting of the congress which a year or two ago called for Indian independence a notable statue of Sir John Lawrence. The hero stood forth in a defiant attitude, proclaiming that the people of India could choose whether they would be ruled by the pen or the sword. There are a good many such statues in India, of martial figures with belligerent gestures, though the spectacle is not so bad as in Washington, D. C., where, as has been said, the military statuary display resembles a bronze cavalry charge. During the congress at Lahore the uproar of the delegates caused the Lawrence statue to be removed. I think it was tipped over and lay sprawling in ridiculous impotence for a day or two. Then it was brought out again in a less conspicuous spot, with the legend changed into the declaration: "With pen and sword I served you." Nobody now objects. There is notable contradiction between the firmness, not to say ferocity, of the features, and the mildness of the inscription. As a matter of history, Sir John did serve India and the grimness of his features is thoroughly English after all. All of which has a symbolism the sculptor did not intend. Britain will change her statement of her purpose toward India, and will continue to serve, in an entirely altered position. I could wish that Sir John's bronze neck were not quite so bare and tense, but it is a good neck and well worth looking at on its own account.

This is the second in a series of articles on contemporary India by Bishop McConnell. The next article, dealing with the religious situation in India, will appear next week.

Harvest

WITHERED passion, rags of scarlet pleasure—
Are these the harvest of your years of toil?
Far better were the prophet's promised measure
Of meal unwasting, unfailing cruse of oil.

ALICE THACHER POST.

The Courtesy of Jesus

By D. Elton Trueblood

SOMETIMES we voice our regret at our lack of direct knowledge concerning the personal appearance of Jesus. This figure who means most to mankind must remain forever unknown in many respects. We possess portraits of modern men and busts of famous persons of classic times, but we have no such means of knowing Jesus. Not only are we lacking in an actual portrait, but also in a word portrait, for the four men who left us the best accounts of his life did not think it worth while to tell us how he looked or acted. They did not even leave us a detailed account of his personality, but simply recorded a few of his words and deeds.

This failure to portray Jesus more adequately seems, at first sight, a definite loss, and we are sorry that the men who knew Jesus so well did not have our particular interests in mind. But when we think more deeply we realize that the method followed by the evangelists is both more satisfactory and more artistic. They tell us much about Jesus unconsciously and describe him indirectly rather than directly. Records of the movement of his hands or eyes are more significant than ordinary description because they come so naturally, whereas a conscious description of a person is almost certain to be stilted and artificial.

Chance Depiction

Sir Arthur Quiller-Couch, the eminent and delightful professor and anthologist, than whom there is no keener student of the literary art, expresses himself very definitely on the supremacy of chance depiction. He is speaking specifically of the novel, but the method suggested applies equally well to the writing of biography. "But anybody," he says, "who knows the art of fiction knows that a detailed inventory is the most primitive of all ways of conveying an impression concerning any person; that the impression can be far more accurately and subtly produced by the record of a gesture or a tone in the conversation." Now the great men who wrote our gospels did not understand the art of literature as Sir Arthur Quiller-Couch understands it, but in their own way they happened on this finest possible method of making us know what Jesus was like.

One of the best examples of such chance insight into his character appears in the seventh chapter of Mark in connection with the healing of a deaf man. The man was evidently nervous and highly self-conscious, for the account says that he had the added handicap of an impediment in his speech, another way of saying that he was a stammerer. With a fine touch of gentility Jesus led this nervous, hypersensitive soul away from the mob that had gathered and dealt with him in complete privacy. The fact that the man was healed has seemed so wonderful that it has obscured the rest of the story.

The act of restoration was indeed wonderful, but the fine courtesy Jesus showed in taking the man away from the multitude is far more wonderful. The world has long known wonder workers, but there have not been many who practiced courtesy even to the humble and needy. The cure would have given Jesus more notoriety if it had been wrought in the midst of the crowd, but Jesus was apparently more interested in the welfare of the man than he was in his own fame.

Unconscious Revelation

That this was not an accidental and isolated instance in the life of Jesus is indicated by the fact that in the very next chapter of the same gospel we find a similar record in the story of the healing of a blind man. Listen to the lovely story: "And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him, and he took the blind man by the hand, and led him out of the town." What a beautiful picture this is! We do not know how tall Jesus was or how shapely his features, but we know something far more significant. When the noisy populace clamored for a cure Jesus quietly took the blind man's hand in his own and together they walked out into the quiet country where they could be alone.

The man to whom we are indebted for this gospel probably did not realize that he was telling us so much by that chance phrase, but that makes the phrase all the more important. The unconscious revelation is the most trustworthy. This chance touch is a little thing, but it adds tremendously to our knowledge of Jesus. We already knew that he was a person who exhibited courage and love and faith, but now, in view of these two stories from Mark, we must add that he also possessed a fine gentility. It is accurate, therefore, to speak of the courtesy of Jesus.

Respecting the Soul's Modesty

The implications of this revealing trait of Jesus are far reaching, but two are of especial importance. The first of these is the implication that there is a modesty of soul as well as of body that ought to be respected. We have a variety of customs which insure a certain amount of privacy so far as our bodies are concerned and we continue to cherish a certain amount of such privacy in spite of our sharp reaction against the prudishness of an earlier time. The action of Jesus suggests that he felt a similar need for guarding the privacy of personality.

We often try to understand all of the ins and outs of another's character, but would not true gentility lead us to keep a decent distance in such matters? Each human being is essentially a secret to all others,

a profound mystery, and there are aspects of the personalities of others which we have no right to know. We have a tendency in this generation to practice amateur psychoanalysis on our friends and acquaintances, attempting to understand their complexes and secret foibles. A physician has a right to do this in the hope of producing a cure, but does anyone have a right to do so, simply from idle curiosity?

A Limit to Curiosity

There is a limit even to the way we should try to penetrate the characters of our best friends and loved ones. The finest love affair between a man and a woman is one in which each continues to be an unplumbed depth to the other. Albert Schweitzer, the versatile philosopher and missionary, states this truth well in the record of his own early life. "The soul, too, has its clothing," he writes, "of which we must not deprive it, and no one has a right to say to another, 'Because we belong to each other as we do, I have a right to know all your thoughts.' Not even a mother may treat her child that way."

If we follow the example of Jesus we shall come to look upon every person as a mysterious center of life and even the little persons who come to our homes to live there are not our belongings. It is a joy to see parents who show courtesy to their children, husbands who show courtesy to their wives, and good friends who never quite take each other for granted.

A second implication of Jesus' act of fine gentility is that of the importance of looking upon every human being as an end rather than as a means. Jesus did not *use* these unfortunate men to increase his own fame as he might have done. The uniqueness of his practice in this matter comes to us forcefully when we see in contrast the practice of those who claim to be healers today. If Jesus had made a parade of the cures or collected crutches he would have drawn the attention of the public, but he might have wounded the sensitive natures of those he helped and that would have amounted to the employing of them for his own uses. Important as his own mission seemed to him, he did not desecrate the personality of the humblest by making him merely a tool in the accomplishment of that mission.

Keeping Personality Inviolate

We are always dealing with people, but most of the time we deal with them impersonally. We stand across the counter from them or sit on street car seats with them, or walk on floors that they have scrubbed. How often do we face each new person *as* a person, rather than as a mere cog in our own machine? Does the bus driver seem to us a person or is he only an animated and fallible coin receiver? What does the janitor of our office building think about?

Across the centuries there comes to us a young man who made God real to men. And when people saw him they said God must be like that. Could it then be true that even God keeps his distance and respects the private feelings of each one of us, tiny as we are? Can that be why we are not forced to be good and are given the chance to choose even though our foolish choices may hinder the divine plan? We often say that the heart of the Eternal "is most wonderfully kind." Can it be that the heart of the Eternal is most wonderfully courteous as well?

Religion and the Scientific Mind

By T. V. Smith

SCIENCE is often conceived as "systematized knowledge." But upon that definition of science, anybody who possessed in significant measure the body of knowledge in question would have a scientific mind. The discovery that this is not what is meant by a scientific mind reveals the first discrepancy in the definition of science itself. For knowledge does not grow upon trees, nor does it get systematized by gravity. Rather, knowledge is an achievement, and so it is the attitude of mind which makes it possible and the method of work that makes it actual that constitute the real essentials of science. Indeed, it is the scientific method which constitutes the natural history of already organized knowledge and the natural promise of further knowledge. Science as static is already existing knowledge; but science is not static. Science as dynamic, as growing, is attitude and method. Scientific men may, and actually often do, know very little, but they have a method of creating knowledge (for themselves) and facts (for others to know). They are scientists not by virtue of acquisitions but by virtue of operations.

This is primarily what it means to be a modern—to yield priority to method. The classical tradition puts objects first. Plato derived his method of knowing from the nature of his presupposed objects of knowledge. His method of knowing turned out to be recollection, for this was the only way he saw to maintain, through the act of knowing, the superior nature of the objects to be known. Bacon and Descartes, however, as the founders of modern philosophy, set out to elaborate a method of knowing that could validate the objects discovered through it. Only objects got at through this method were to be called true, and all objects so got at were called scientific

objects. "Now this is the peculiarity of scientific method," as Karl Pearson has it, "that when once it has become a habit of mind, that mind converts *all* facts whatsoever into science." "Facts" or "objects" that lie outside the reach of this method are irrelevant to the scientific mind. Such objects may also be non-existent, a conclusion depending upon the exclusive reliability of that method; but whether non-existent or not, they are surely irrelevant.

Now what are the *facts* upon which religion rests; what the *objects* presumed to be got at through religious consciousness? Speaking generally, such objects must presumably be found either (1) with theism or deism, outside the natural order, or (2) with pantheism, in the natural order conceived as a whole, or (3) with humanism, in some segment of the natural order less than the whole (which might be one's feeling about the rest of that natural order).

I. Theism and Deism Renounced

In our culture, though not in the same sense in all cultures, religion has presupposed supernatural truths which it was both its business and its joy to know. This does not mean that belief is all of any religion, but that every articulate religion will have some factual belief which it is important to validate. Moreover, any religion worthy of the name Christian, that is any religion of intimate interest to readers of this journal, will define itself with reference to some such facts or objects. Such facts need not, of course, be that Jesus was born of a virgin, that he was the son of God, that he performed miracles, or that he rose from the dead. Fortunately, indeed, most readers of The Christian Century are far enough along to accept the irrelevance of such beliefs to their religion. But the intelligent religious person in our culture presumes at least one truth that would have to remain true though all these supposed truths were proved untrue. I refer to that religious *sine qua non*, so beautifully stated by Professor William Pepperell Montague in his "Belief Unbound," that "What is highest in spirit is also deepest in nature, that the ideal and the real are at least to some extent identified, not merely evanescently in our own lives, but enduringly in the universe itself." Though one had in mournful melancholy served as metaphysical midwife to the very last divine heir presumptive in some final götterdämmerung, such a belief would still be taken for truth if he were a religious man.

Now, that is a belief that, whether it seeks authentication by alliance with supernatural objects or contents itself with affirming the moral integrity of the whole of nature, cannot be proved. At best it would have to remain a hypothesis, and science has no concern with a hypothesis which *cannot* be validated. The presumed truth necessary to validate Professor Montague's belief—and I take it as the minimum factual basis for any religion not dumbly mystical—is unknowable, and what is honestly unknowable is completely irrelevant to the scientific mind. If such facts be not unknowable, but merely for a season unknown, then they would be relevant to the scientific mind *as potential objects of knowledge*. As knowable, however, they sacrifice any claim to special emotion or honorific status, for as they become known they are converted into scientific objects and take their modest places in a secular system. Either as unknowable or as knowable but unknown—the two possibilities of their being religious rather than scientific objects—they lack relevance for the scientific mind, for the scientist will not only seek to know but will also organize his life around the known or the process of knowing, rather than around the unknown, not to mention the unknowable.

II. Pantheism Renounced

The case is substantially the same if one seek his religious object in our second category, i. e., in the natural order conceived as a unity. No man can ever know the whole of things, and consequently he cannot know whether "what is highest in spirit is also deepest in nature." Of course, goodness *may* lie at the heart of things. It may be, as Mandeville long ago had it, that

> Every part is full of vice,
> Yet the whole mass a paradise.

I do not say that such beliefs *may* not be true. Certainly, I cannot disprove them. What I do say is twofold: first, that it seems clear to me that it is the *absence* of evidence that has caused men to believe them. It is the observable fact that the parts are "full of vice" that has made men affirm the "whole mass a paradise." It is the observable fact of evil in the world that has led men to believe that the unknowable whole is better than the known parts, as well as to believe in revengeful gods to force men to behave better than they are observed to be behaving, or to invent benevolent deities to guarantee to the good the goods that their goodness is not itself achieving for them. But idyllic facts projected from desperate needs are not the facts needed to resolve skepticism; objects or persons proved by contrary-to-fact assumptions leave operative the same conditions as before.

And the second thing I say is that the scientific mind will not believe things for negative reasons. There are two simple principles that the religious man who approaches scientific men ought to keep definitely in mind. The first is: the fact that a thing *may* be true is no evidence that it *is* true. The second is: the fact that a belief cannot be *disproved* is not proof that it ought to be believed. Certainly, all the naive beliefs of the simplest religious men may be true. All mythologies may be true. They are understandable and not infrequently beautiful. Certainly, one who knows the psychology of belief understands how they rise and how they function in experience; but between the child who will believe anything that is told him by sympathetic persons and the scientific mind, there is a gulf crossable by only one bridge —the progressive demand that every candidate for

truth vindicate positively its right to be promoted from idea or ideal or belief to facthood. Not those which lack something or other, but only those that have genuine credentials may pass the sentinel of the scientific mind into the realm of truth.

Let it be said again, and once for all, that the possibility of a belief's being true and even the impossibility of its being disproved, are alike completely irrelevant to the scientific mind. Though William of Occam long ago put the whole matter definitely—"We must not assert the existence of any entity until we are compelled to do so"—I cannot believe this simple canon understood by one-half of one per cent of even liberal Protestant minds. The question, then, is not what may possibly be. Anything may possibly be. The question is not what is impossible to disprove. Millions of beliefs impossible to disprove might presumably be formulated by an ingenious mind with nothing else to do. But for a religion that purports to rest at bottom on fact, as every sincere religion claims, the question is *what is true*. And for the scientific mind, that question requires *positive* evidence.

And so any claims of religion to factual basis (1) in non-natural realms or (2) in the realm of nature conceived as unity seem to the scientific mind completely unevidenced. For all proffered evidence boils down to the absence of the very kind of evidence needed, and so reduces to a desire to have the universe guaranteed better than it actually is found and felt to be. Now it is clearly this latter fact that explains the prevalence of the former paradox. Men believe to be somehow true and real what they wish were so but cannot observe to be so; because the very nature of ideas, not to mention ideals, is to reflect things not precisely as they are but as they would be if more satisfactory than they are. Indeed, it is the very fact of their not being completely satisfactory as they are that first makes them, psychologically, objects of attention at all.

It is the function of science to strip ideas of their fringe of irreality *or* to make them true by reconstructing the object in the image of the aureole woven around it by the idea. But men cannot reconstruct supernatural objects or the whole of nature. Supernatural objects are just one stage too far withdrawn and nature as a whole just one size too large for that. Such realms, then, lie wholly outside scientific concern because by nature outside scientific reach. Science can touch such "objects," then, only to divest them of the element of irreality that constitutes their seductive appeal.

Let us say, now, with crucial relevance what has already been indicated in general; the mere fact that anybody wants, wishes, desires something to be true, with howsoever great desire, has no bearing whatsoever as evidence that it is so, if the desire concerns either the whole of nature or something outside nature. The painful learning to disallow this impetuosity of desire is, indeed, precisely what makes a man into a scientist.

III. Humanism Censured

Suppose, however, that a religious person accepts these proposed restraints as boundaries of any reality he may claim to know or depend upon. Under such acceptance, if he still called himself religious, we should have the third condition as described, i.e., religion claiming a realm of its own *inside* the world of nature. What shall we say of the relevance of this type of religion for the scientific mind? It is clear that we must treat this claim not only differently but more honorably also, for this type contents itself with a segment of the known. What must be clear from the beginning, however, is that its objects are not unique, if indeed they be distinct. Its objects are *scientific* objects. Its modesty in renouncing the whole of things or more than the whole of things as its domain is rewarded by having taken away from it even that which it has.

Some humanistic theologians, who find the religious domain in the field of criticized values, have acknowledged this predicament by admitting that *there are no religious values that are not at the same time some other kind of values*. That is, religion claims in some name (it is not quite clear whose) provinces already admittedly pre-empted by ethics, esthetics, economics, and certainly by logic (for every religion will make truth-claims of some basic belief). The best that can be said for this type of religion is that it is not religion, but science. The worst that can be said is that even if it overnight quietly ceased to exist, nobody would be any the worse, if indeed any the wiser. For it would appear to be but a name superadded to that which if called by its own name would be just as useful (economics), just as beautiful (esthetics), just as good (ethics), just as true (logic or science).

It may appear ungracious openly to disallow a claim so excessively modest as that made by this type of religion. Surely that which can make itself thin air into which it will upon demand quietly vanish is epiphenomenal enough even for science to treat tenderly as "the ceasing of some exquisite music." But, like the stern judge who would not have illegitimacy morally minimized by the girl-mother's pleas that her own natural child was such "a tiny baby," I must run the risk of appearing harsh in order to follow this argument through to the end. Science cannot allow a misuse of names with complete equanimity. Not merely because there is a linguistic integrity that somehow conditions other forms of integrity, but also because in self-defense the scientific mind must protect its own denotative use of language against connotative encroachment. This does not mean that in our scientific utopia music and all imaginative literature would be sent a-packing, as was poetry from Plato's communistic utopia. What is unfeignedly imaginative or emotional may be allowed, indeed welcomed, as needed ornamentation of life. But the actually imaginative *that claims to be true* must be treated as untrue, not just as imaginative; for science guards what so far is man's only validated way of knowing.

XUM

It is now clear that in calling the first two types of religion irrelevant to science, I meant to damn them rather than merely to dismiss them. They are not only irrelevant to the realm of science, but pernicious as false claimants to its process of validation. Let them dismiss all claims to evidence, become purely imaginative, mere mythologies, and then we can treat them as cultural valuables, intangibly useful as stimulants to creation rather than as seducers of energy from enterprises of truth.

Upon the third culprit, humanistic religion, let us pronounce milder sentence. The words of Michael Wigglesworth to the pitiable infants who had died unbaptized will do to carry our tempered judgment—

> A crime it is; therefore in bliss
> You may not hope to dwell:
> But unto you I shall allow
> The easiest room in hell.

Why, indeed, would humanistic religion want to "joy-ride" in esthetic's car even for a sunny sabbath if it did not have some end of its own in view? Why would it try to ornament ethical values with the superfluous name of religion if it did not labor under the erroneous impression that it was adding something to moral values through the deed? Modest as it is, it takes itself too seriously. It has a slight relevance for the scientific mind, which is too much. For this we censure it. But since it claims so little, we shall merely take away that little.

But, stay! There should be certain exemplary damages to remind it that the roots of its sin lie deeper than the reasons it gives for re-naming segments of experience already honorably named. The name "God," the intonation of terms like "eternal," "immortal," "strange," even the term "religion" itself, draw deeper water than scientific navigation can allow; they reach to the bottom and churn up the mud. They are reminiscent of times when we had no process of proof to distinguish one idea's truth-claim from another, and they obscure the process of proof which we have so painfully achieved. In a word, they constitute a veritable undertow back toward the primitive, toward the mystic, toward the animistic. Out of that we have lifted ourselves by our own bootstraps, and we shall not allow with impunity any solicitation to slide down that slope—so easy from the top, so arduous from the bottom.

Discretion has always been the better part of the valor of science. Its hold so difficultly won is always precariously maintained. The fatally easy way is to believe true what we wish true; but we know that the easy way yields us less truth than the hard way, and only through truth have we ever achieved freedom and abundance of life. For every knight of the open mind, there are a thousand "Mystic Knights of the Sea"; and even a Sir Oliver Lodge of sedate physics can become a knight-errant of spiritualism to spook the universe in the name of impetuous yearning for a lost son. No; it is wisdom canny with age which warns the traditional claimants of value—ethics, esthetics, economics, logic—to look the other way when humanistic religion offers a free ride. They'll not only walk back, but it will be uphill all the way. It *has* been uphill all the way. The hardest achievement of man, and the last, is the ability to keep an open mind to the very end upon even the most important questions of destiny, unless there can be hewn out of the solid rock of cosmic indifference other evidence than that seductive trinity sung from of old by sirens—whispering hope, impossibility of disproof, poignant desire to have it so.

IV. Science Crowned

But to say that the path of the critical spirit is uphill all the way does not tell the whole truth. The progressive occupation by science of the field of religion is by no means a mournful story. It is the conquest of the good by the better. For along the path pointed by science lies mortal man's only secure chance at happiness. Those who have set their affections on things above are sure, so far as the evidence to the contrary is concerned, to lose their affections through the indefinite retreat into unknowability of the objects sought. Those who through the mild substitution of ambiguous connotative language for a plain tale logically told invite the surreptitious thrill of primitivism can hardly reap other reward than that of too easy virtue. But those who through scientific method take up the slack between the objects of desire and the flow of real events, enthroning in their lives the principle of transition—to them, if to any, is the reward of happiness.

For mankind in the past, happiness came only through minimizing desire to match meager goods; for most men of the present through maximizing objects to match undisciplined desires. Since the latter procedure was for most men impossible before industrialism and since the former implied an inner discipline that most men could not achieve, the human chance at happiness has all too frequently been buried in the gulf of that discrepancy between minimum desire and maximum goods. Such indeed is the fate of the acquisitive attitude, perhaps in any society. Moreover, it is well for us to remember that the spirit of acquisition may apply to objects of knowledge as well as to goods of desire.

Suppose, however, that one's deepest desires get conditioned to the process of discovering things rather than of appropriating things discovered, to the habit of creating rather than of consuming. Then his chance at happiness would be greatly increased, because the process itself is actually available as constant object of curiosity, even of devotion. If these meager words can claim at all to illuminate a vast subject, we have before us a picture of the scientist. He is not interested primarily in material goods, even though they are the issues of the technology that he has intellectually fostered. The layman calls that science; not so the scientist himself. To him, as already emphasized, science is the attitude of mind and the method of work whereby results arise as by-products. To become emotionally adjusted to this

creative process itself is the stoic's secret ambition made clear and possible; it is the Christian's compensatory heaven brought down to earth; it is the meaning of the capitalist's emphasis upon making rather than having money; it is the philosopher's dream, since Plato, of health through harmony; it is the approximate practice of a growing body of men—yes, fine the fact, of women too—who have disciplined their hopes to await evidence and their desires to seek factual validation.

"Is it not sufficient," a young anthropologist from a lonely outpost of observation writes to a comrade in spirit, "that we children of science spend our lives toiling with the primitives?" Like Saul of old, these "children of science" go out to seek asses—academic degrees, prestige over fellows, new industrial potencies, monetary rewards—but more frequently than any other group I know they find at last a kingdom nigh to that of happiness. Their work as open-minded fixation of emotions upon the flux itself becomes a way of life so rewarding that it does not occur to them to call it a religion.

Though such work may seem but anguish, making little manifest,
See, upon those lifted foreheads, glows the boon of endless quest!

BOOKS

Breeder of Life

THE GOOD EARTH. *By Pearl S. Buck. The John Day Company*, $2.50.

ABOUT once a year I stumble on a book that really stirs my emotions. It becomes a living thing to me; I answer to its words, its moods, its unvoiced whisperings as one answers to the companionship of a friend. When I have finished reading it I cannot be satisfied until I have brought others within the circle of its magic. Willa Cather's "Death Comes for the Archbishop" was that sort of book for me. So was that first volume of sketches by Maurice Hindus, "Broken Earth." Now I have found another of the same sort, "The Good Earth," by Pearl S. Buck.

On its surface the plan of Mrs. Buck's book is very simple. She follows the life-cycle of a Chinese farmer, Wang Lung, from the day of his marriage to the day when, an old man, he looks into the approaching face of death. He rears a family, passes through seasons of plenty and of famine, adds to the acreage of his fields, gains honor as an elder of his village, buries his dead, and knows at the end the sharp presentment that the work of his hands will be undone as soon as he has passed. That is all there is to it—that, and the smell of the earth, alive and forever bringing to life. But that is enough to form what I am ready to call the most memorable novel of the year.

I have read one or two reviews of Mrs. Buck's book which spoke of it as transcending national and racial boundaries. There is a sense in which that is true. In that sense Wang Lung is not a Chinese, but a farmer, a man of the soil, whose lot happens to be cast in China. The hunger for land, the passionate addition of farm to farm, the terrific struggle with the insensate elements—all these things are as true of the characters of Hamsun and Rollvag. As far as the spiritual content of Wang Lung is concerned, it would not have differed greatly had he toiled on the Nebraska prairie rather than in China.

But there is another sense in which this is emphatically a Chinese tale. There have been a good many novels whose locale was laid in China, but never one which looked more deeply and understandingly into actual Chinese life. Now and again, I admit, small questionings occurred to me. Is it likely, I found myself asking at one point, that a young Chinese farmer could clear enough from a single harvest on a minute patch of ground to pay for the prized plot that comprised Wang Lung's first purchase? Perhaps it is; certainly Mrs. Buck shows too much knowledge of Chinese life for me to question her seriously on such a detail.

How does a Chinese regard his kinsmen? How does he regard his gods? How does he regard his wife? What fortune does he seek for his sons? How does he interpret the storms of political strife that sweep across his land? What does he think of the foreigner, and of the foreigner's works? What does he regard as the worthy end for one who has lived worthily? The answers to all these questions will be found in "The Good Earth." And when I have said that I have of course said that there is here a real clue to what manner of man the Chinese is. There is more help toward the understanding of China to be had from this novel than from many weighty volumes of exposition.

I think, too, that in talking about the merits of the book it is not beside the mark to say a word as to the author. Mrs. Buck is a missionary. She is a child of missionaries; she is the wife of a missionary. Some pretty harsh things have been said in recent years as to the unreadiness of the missionary to seek to comprehend the viewpoint of the oriental. There have been cases where the harshness was deserved. But it also needs to be said that frequently no outsider proves capable of penetrating quite so far into the minds and cultures of strange peoples as does the missionary. Mrs. Buck is a case in point.

PAUL HUTCHINSON.

A Lion-Hearted Lady

LUCY STONE, PIONEER OF WOMAN'S RIGHTS. *By Alice Stone Blackwell. Little, Brown & Co.*, $3.00.

NOT the first to champion equal suffrage—for the Grimke sisters and Abby Kelley Foster were before her—she was early enough to convert Susan B. Anthony and Elizabeth Cady Stanton to the cause. At first her championing of suffrage was incidental to her insistence upon woman's right to speak against slavery. She was the first Massachusetts woman to be a college graduate, and she had to go out to Oberlin to find an institution which would admit her to anything more than a disgustingly feminized "ladies' course." Liberal Oberlin let her study Greek, but her ambition to become an anti-slavery lecturer found no sympathy, though the college was a hotbed of sentiment for the cause of the Negro. "I was never in a place," she said, "where women are so rigidly taught that they must not speak in public." Any anti-

slavery speaker had to face almost incredible mob action in New England in the late forties. A woman speaker for abolition was worse, and a woman speaker who occasionally interjected arguments for equal suffrage was too much for the tolerance of even the abolitionists—except the intolerant William Lloyd Garrison and a few others. So she turned to suffrage.

Lucy Stone was a woman without fear, with a disciplined temper, and a vast reserve of placid power. She dared anything, but there were some things for which she had too much sense. She was the first married woman in recent times to keep her own name. The public naturally jeered and poured obloquy upon her. It could not see how she could possibly be the lawful wife of Mr. Blackwell unless her name was Mrs. Blackwell. She took up dress-reform—bloomers and all that—but soon found that that innovation was an obstacle to more important reforms, and gave it up. She played an important part in disentangling the suffrage movement from free love and the disreputable leadership of Victoria Woodhull.

This biography is a daughter's tribute, but it is also a good piece of historical writing. And it is, incidentally, a life of Lucy Stone's husband, Henry B. Blackwell, himself a reformer of noble mold who well deserves recognition.

WINFRED ERNEST GARRISON.

Books in Brief

EARLIER ENGLISH DRAMA, *from Robin Hood to Everyman. Edited by T. W. Baldwin. Thomas Nelson & Sons.*

The text of about twenty old English plays, mostly moralities and mysteries, edited and arranged for acting, with introductory chapters on other early dramatic forms.

ADVENTURE UNDER SAPPHIRE SKIES. *By Charles J. Finger. William Morrow & Co.*, $2.50.

A rather detailed though informal log book of an automobile tour in the southwest. It will be chiefly interesting to those who have made or expect to make such a trip.

OUR VERY BEST PEOPLE. *By Clifford Raymond. Bobbs Merrill*, $2.00.

This snappy novel is a contribution to Chicago's reputation. Its dramatis personae include eminently respectable citizens with a penchant for uplifting the world, and equally eminent bootleggers and racketeers, together with all intermediate grades of society. It is a hilarious piece of satire, done with a masterly touch of style which in spots recalls the technique of George Birmingham—which, coming from this reviewer, is equivalent to saying that it deserves as many stars as can properly be given to a completely frothy and unimportant piece of fiction.

CORONADO'S CHILDREN. *By J. Frank Dobie. Southwest Press*, $3.00.

That residuum of romance which remains in some corner of the heart of even the most prosaic citizen, and perhaps also the strain of covetousness which civilization and moral culture are seldom able completely to eliminate, will leap in response to this collection of tales of the lost mines and buried treasures of the southwest. Coronado sought a rich empire which all the world now knows existed only in his own imagination stimulated by the encouraging but unreliable reports of Indians who told tall tales of riches somewhere ahead because they wanted the treasure-hunter to move on and leave them in peace. But though there never were any "seven cities of Cibola," mines were found in the years that followed, and some of them were lost. And as Spaniards and Mexicans, Texans and Yankees, soldiers and civilians, traveled back and forth through those great spaces, a good deal of currency got planted under ground. Army paymasters, bandits loaded with plunder, cattlemen with mule-loads of silver received from the sale of stock, all got into jams from time to time and had to hide their cash. Sometimes they never found it again. From certain seeds of fact a great growth of legend has sprung up. Mr. Dobie has a hereditary title to an interest in all this lore of lost treasure, for he was raised on a Texas ranch which included the site of one of these legendary or perhaps actual, caches. (The reviewer has a similar claim, for his ancestral acres in the Ozarks, sterile enough in other respects, are rich in the possession of a treasure cave and a luxuriant growth of legend about it.) Who says that our west is a land without folk lore and traditions? The region reeks with them. Mr. Dobie has done his job with industry and discretion. He tells everything, guarantees nothing, and brings the epic of the eternal and unrequited quest for buried treasure down almost to now. For those who refuse to accept the verdict of others' failures, there is still plenty of room to dig.

CORRESPONDENCE

An Addition

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of May 13, you published "Your Flag and My Flag," a responsive reading for national holidays. In sending the manuscript to you, I failed to note that a piece of it had been left out through an error. As published the Assembly salutes the American flag and then goes directly into the final prayer. The salute to the Christian flag was the part omitted by error. Here is the passage:

LEADER: Above our country is our God. In reverence we salute also the Christian flag.

ASSEMBLY (Saluting):

"I pledge allegiance to the Christian flag.
And to the Savior for whose kingdom it stands—
One brotherhood uniting all mankind
In service and love."

LEADER: Let us all unite in prayer.

Chicago, Ill. FRED EASTMAN.

Is a Belief in Immortality Selfish?

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with approval the recent editorial on personal immortality, and agree heartily that this scientific age still needs a faith in that basic Christian doctrine. Two of your correspondents seem to think a belief in immortality unnecessary, and state the trite charge that such a belief is "selfish." I find it difficult to have patience with such a statement, put forth as the ultimate word of an ultimate altruism, since it shows such a meager knowledge of primary ethics. It assumes that any regard for one's self is selfish. This is absurd. The greatest moral teacher the world ever knew gave as the summary of duty in human relations, "Thou shalt love thy neighbor *as thyself*." He assumed, and did not condemn, self-love. When my regard for myself leads me to overlook my regard for, and obligations to others, then, and not till then, self-love passes over into selfishness.

But how has it ever been shown, or how can it ever be shown, that a faith in personal immortality has led to this repudiation of social obligations? When have the proponents of this new this-world-only altruism been able to show a leader with the social urge of Paul, a Francis of Assisi, a Wesley, or a Grenfell?

An oriental asceticism, heathen in origin and nature, fastened

itself upon Christianity in the early Christian centuries. This asceticism induced a large repudiation of earthly satisfactions, and led to a neglect of efforts to improve earthly conditions. It also led to an overemphasis upon "other-worldliness" But it was not the faith in immortality but this asceticism which was to blame for these wrong emphases.

Closely akin to the statement that a desire for personal immortality is selfish is the equally fatuous statement that a desire for a personal religious experience is also selfish. The fallacy here is exactly similar to the one just noted. Am I wronging someone else by my desire for a satisfactory personal relation with God?

Salem, Ore. E. S. HAMMOND.

Should Gandhi Come?

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial in The Christian Century of April 15, "A Trip That Should Not Be Taken," you have set forth the reasons why Gandhi should not visit America at this time. Other religious leaders I know agree with you. But what an indictment of our country it is! Mahatma Gandhi has been hailed by our religious papers as the great religious leader of the age, yet he must not visit America, because we will exploit him!

"A life like this is a challenge to all mankind," said Frederick B. Fisher in The Christian Century of November 5, 1930, "especially in a century such as that in which we are now living." Yet we dare not let him visit America! "His whole character is centered in his unique passion for truth as reality. His autobiography shows the most inflexibly honest man of our times," says Sherwood Eddy. John Haynes Holmes declares, "The mahatma has for India, the empire and mankind, 'the way of life.'" You yourself said in an editorial on April 6, 1930: "Whatever the immediate outcome, either for Gandhi or for British India, the mahatma has produced a true crisis in human affairs. . . . This is to attempt to control the future of mankind on the basis of the New Testament."

And now you say: "The very attempt of the mahatma to hold to his self-imposed regime would contribute to the unfortunate outcome. Gandhi stands for something too noble to subject him to the circus performances which press and public demand of visiting celebrities." We fear you are right, and yet—it is with the greatest reluctance that we admit it, for what does this say of America?

Darby, Pa. JULIET REEVE.

Esperanto in Church Services

EDITOR THE CHRISTIAN CENTURY:

SIR: One of the greatest aids in the unification of the churches, as well as a warm welcome for the stranger who comes in to worship, would be to use the agency of the international language, Nov-Esperanto. With several hours of application, the student would be able to follow the thought and communicate. The Roman Catholic church uses Latin in the ritual as well as in church affairs, but with Nov-Esperanto, it would be the language of the populace. Therefore, at least in the city churches, where strangers from various parts of the world gather, if a part of the ritual, the text and the leading thought of the sermon should be given in this universal language, the visitor would be able to follow the service intelligently. Besides this, not only the laymen, but also the youth of the church would be able to correspond with representatives in all parts of the globe, thus reaching the "uttermost parts."

Otoe, Neb. CHARLES P. LANG.

Rome and National Fortune

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read the papal bull, Casti Connubli, concerning marriage and birth control. It is certainly an interesting and instructive document. Its thesis creates readily the atmosphere of the middle ages, when logic would not condemn the begging of the question as it would in this modern age. It is unfortunate that this document will weaken the faith and love of many intelligent people for the authority and wisdom of the church.

The first precept given by God to man is: "Be fruitful, and multiply, and replenish the earth and subdue it." This precept is also the first law of nature. The first duty of man and animals is the propagation of their kind. It is an axiom that whoever disobeys a precept of God or breaks a law of nature creates consequences that are serious and evident.

Since the 12th century, the vow of celibacy has been required of all who would enter the various orders of the Holy Roman Apostolic church. It is an historic misfortune that the church, which generally has high and unselfish ideals, should have adopted this rule. Probably no other act of the middle ages has interfered more with the subduing of the earth and the progress of man. The church and war robbed the Christian nations of parenthood which would have produced strong leaders for the battle of life.

Take Spain as an illustration: for the past 400 years so many of the best men and women in the land of his Catholic Majesty, who should have been fathers and mothers, have entered the various religious orders, with the result that, parenthood being left to inferior men and women, few great leaders have been produced. During this time, largely because of the lack of leaders, Spain has lost her position among the greater nations. On the other hand, England which 400 years ago was a small insular kingdom has become, by the help of Scotland, a world empire. The primary cause of this contrast and progress is centered mainly in the fact that about that time England was wise enough to free her church from the law of celibacy. This freedom, which brought obedience to the first precept of God, allowed the best people to become parents of men who have been mighty in subduing the earth. The chaotic condition of Europe today is largely due to the canonical endeavor of the Holy Roman Apostolic church to restrict parenthood and control birth.

Geneva, N. Y. J. B. HUBBS.

More Than a Local Issue

EDITOR THE CHRISTIAN CENTURY:

SIR: I was surprised the other day to see the letter of protest against my article written by the secretary of the church federation of Detroit. I cannot understand the attitude of the brethren there. I did, of course, mention the fact that the hotel did not live up to its agreement, but I laid no stress on it in the report. I was aware, of course, of the fine treatment received by all of the Student Volunteers at their convention in Detroit three years ago. The whole point of my report was that the representatives of Christianity met a concrete situation in the field of race relations and shied away from it or bungled it. I did not think of the situation as a local situation. I had in mind American white Christianity. I wonder what there was in my report that pinched the toes of the Detroit preachers?

Evanston, Ill. JAMES M. YARD.

Our Apologies to Martineau and Mr. Lyman

EDITOR THE CHRISTIAN CENTURY:

SIR: I appreciate your inclusion of my letter in your columns, issue of April 29. I quite realize that the letter was longer than you could include, with the pressure for space, and I humbly bow to your editorial wisdom and justice. But there was one thing you might have retained, at any rate, without sacrifice of space, and that is the quotation-marks around the quotation from Dr. James Martineau, at the close. I am no such master of lucid thought and splendid phrase as he, and I would not wish to have anyone acquainted with his noble diction think that I had willingly plagiarized. Surely you would not be particeps criminis to such a literary theft.

Sandwich, Mass. JOSEPH B. LYMAN.

XUM

Bishop McDowell Heads Federation

Washington Churches Elect Methodist Leader—Dr. Mordecai Johnson Threatened by Congressman

(Correspondence from Washington)

WASHINGTON, D. C., May 9.—Bishop McDowell becomes president of the Washington federation of churches, by vote of the church representatives at the annual meeting recently held. The bishop will round out a notable career when, a year hence, he shall have reached the age limit and will retire from the active duties of the bishopric. It is fitting that this much beloved man should give himself to the work of all the churches of the city during the closing year of his remarkable career. No one believes that Bishop McDowell intends to enter upon a period of idleness after May, 1932. Retirement as bishop will simply mean that he will have time for more diversified service. So beloved is he by this whole city that there is general rejoicing at his acceptance of the important office of president of the federation.

* * *

White House Entertains Royalty: Oriental and American Brands

Recent days have brought one distinguished visitor after another to this capital city. Prince Takamatsu and his charming little bride were here at cherry blossom time and appeared very much at home as they sauntered along the tidal basin beneath the lovely floral display. Then followed the king of Siam and his queen. As brilliant a function probably as the white house ever witnessed did honor to these distinguished visitors from the far east, when the President and Mrs. Hoover entertained at dinner in the state dining room. And by no means least among the city's guests was Bryan Untiedt, the Colorado boy hero. This lad came as the President's guest and occupied quarters in the executive mansion during his stay, which lasted several days. He did not attend the dinner given in honor of the king of Siam, for he had neglected to bring his dress suit, but he was brought in and introduced to the guests. A white house car was placed at his disposal and with a guide to show him about, he made the rounds of the city's points of interest.

* * *

Dr. Mordecai Johnson Threatened For Candid Speaking

Dr. Mordecai Johnson, president of Howard university, has been under fire lately but appears to have come through the ordeal stronger than ever. This institution for Negro young people is maintained by government appropriation and not infrequently have its officials and policies been flayed by congressional critics. The brilliant Dr. Johnson appears to have incurred the displeasure of the chairman of the house appropriations committee, because of certain remarks he is reported to have made in a mid-west city speech. His friends flew to his rescue however and from the student body, faculty, board of trustees and beyond the university circle, expressions of confidence and support poured in. Dr. Johnson's scintillating brilliance and his wise handling of the university's affairs are widely recognized. There is no telling what congress may do, but it is to be hoped that the appropriations committee will not act upon the threat of the chairman and shut off financial support.

* * *

Improving the Negro's Living Conditions

The District of Columbia is clearing away acres of ground in one of the colored sections, preparatory to converting the area into a park. There are more than 125,000 Negroes residing in the city and this outdoor beauty spot which will be created will be a boon to the race. Serious attention is being given to the alley dwelling places here. Strange indeed that in a city boasting of so much loveliness this condition should exist, but there are people numbering up into the thousands whose homes front on narrow alleys. Since the days when Washington was in her infancy, alley residents have been here. Public sentiment is becoming aroused and such insanitary abodes will likely be abolished ere long.

* * *

D. A. R. Sees Red but Not Prohibition

The D. A. R. ladies have been here and gone. Speeches extolling army and navy and decrying subtle communistic influences seemed to occupy considerable program space. This organization is absolutely certain that no citizen has any business calling himself a patriot who does not endorse a big navy program and stand for so-called preparedness. If any pronouncement on the subject of prohibition was made at this year's session, it escaped the notice of this correspondent. Probably it was too ticklish a subject to be introduced. Speaking of prohibition, the local situation will be discussed at a public mass meeting to be held in the New York Avenue Presbyterian church on the evening of May 10, at which time the pastors of several of the strongest churches of the city will speak.

* * *

Tourists Throng Capital

Tourists numbering into the thousands are coming to their capital daily at this season of the year. It is blossom time and nature is putting on a lavish display of beauty. Those in a position to know estimated the number of over-Easter visitors at 125,000. All hotel accommodations were reserved weeks in advance.

W. S. ABERNETHY.

Old and New Clash in Japan

Kingdom of God Movement Advances Despite Internal Problems—New Cabinet Seeks Peace

(Correspondence from Japan)

TOKYO, April 18.—After an absence of a year and eight months we find ourselves again in the "Land of the Rising Sun." One needs only to step out of the arena a while and then return to be conscious of the sweeping changes that are occurring in the life of this paradoxical nation. While fishing smacks built on a model a thousand years old dotted the straits, two trim little launches steamed to the side of our vessel and transferred to us a pilot and several immigration and police officials. As women worked at the oars and windlasses all about, we were warped alongside one of the most modern wharves in the world, and as we passed numerous busy dredging machines of obviously western design we were informed that soon Kobe would have the finest harbor facilities in the far east. The express train that brought us to Tokyo, while carrying a complement of kimono-clad passengers, was made up largely of comfortable sleeping cars. In the dining car one could order for breakfast only the table d'hote menu of fruit, oatmeal, ham and eggs, toast and coffee, but across the aisle sat a man putting his meal away with chopsticks. In Tokyo one finds the downtown district well reconstructed of steel and concrete, with streets paved in all directions, yet ox-drawn cart, jinrikisha and automobile must all jostle for position. Such is present-day Japan.

* * *

Religious and Social Transition

In social and religious considerations, Japan is in much the same confusion. Living under an ancient aristocratic and monarchical order, she yet seeks to give her people civic and social rights sufficient to prevent revolt and disaster. The imperial diet, just adjourned, considered a woman's suffrage bill and were not averse to granting certain civil rights if the women would be content with anything short of the whole loaf; which they were not, of course. Although sentiment against the licensed vice evil is growing astoundingly, and bills have been passed placing the nefarious business under most rigid restrictions, assurances were recently given by the government to brothel owners that no abolitionary legislation was intended.

Numerous villages and local communities, as for instance the town of Kawacani in Ishikawa prefecture, are finding it economically and morally desirable to prohibit the sale and consumption of liquor within their borders, yet one hears the ar-

gument seriously advanced that Japan's suffering from the prevalent depression has been greatly assuaged by the increasing employment given by the liquor interests and by the free use of money which the social bottle encourages. It is increasingly clear that Christianity is building on foundations laid by 15 centuries of Buddhistic moral and religious training; yet the erection of a stone lantern of Buddhist origin in the garden at the new Tokyo Union church produces distress in certain Christian circles.

* * *

Kingdom of God Movement Retarded

The Kingdom of God movement likewise is found to be torn with conflicting ideas and purposes, new vs. old, foreign vs. native, unity vs. established churches. The movement has arrived at that stage where the heterogeneity of the various elements comprising it becomes painfully apparent. How can American missionaries and friends at home be enlisted in such a cause without demanding a direct voice in the employment of funds from abroad? Accordingly a committee of interested Americans have recently staged what is styled in Kagawa's office as a financial coup, and propose to determine, in the interests of contributors in Los Angeles, San Francisco, and New York, what shall be done with the money from Kagawa cooperators in those communities.

Again, how can the Japanese denominations become parties to such a movement without claiming for membership in their respective churches as many of the "keshinsha" (decisions) as possible? How can fundamentalists and modernists give their best to such an evangelistic campaign without introducing doctrinal considerations? How can Mr. Kagawa be the inspiring genius of the movement and be denied the privilege of organizing the Peasant Gospel schools by which he hopes to train 2,500 lay evangelists for winning the rural districts to Christ, the cooperative societies by which he hopes to develop a communal interest among the Christians of Japan, and the labor group for whom he plans unemployment and sick insurance, as well as an increasing voice in the political and economic life of the land?

Nevertheless, the Kingdom of God movement moves on and thousands of "decisions" are being made weekly. Peasant Gospel schools are being established, cooperatives and other social programs are getting under way, church memberships are growing, Christ is being preached from shore to shore in the empire, and a social gospel is in the making.

* * *

Japanese and Korean Methodists Fraternize

Another significant event in religious circles was the recent convention of the West conference of the Japan Methodist church in Seoul, Korea. The Japanese Methodists have followed their own people into Korea and Manchuria, and there are thriving churches among the emigres there. These churches are to be clearly distinguished from the independent Korean Methodist church newly established by the merging of Methodist and Southern Methodist interests in the land. It was significant, however, that these two now independent Methodist bodies should

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thus be thrown into intimate relationship in the old capital of the Korean kingdom.

Reports of cordial fraternizing at this conference, unprecedented even among Christian Japanese and Koreans, make it appear that strained Japanese-Korean relations are nearer solution today than for many years. The Japanese pastors, almost without exception, have returned to their homeland with a new respect for Korea, for Korean culture, and for the qualities of leadership to be found among the Korean people, as exemplified in the officials of the Korean Methodist church, who for the first time met Japanese Methodist leaders on a basis of equality.

* * *

And So Forth

Japan has royally entertained the king and queen of Siam, sovereigns of a small Asiatic country now bidding strongly for international recognition, and the world's only Buddhist monarchs. They are the first reigning royalty to visit Japan since the first and last visit of the king of Hawaii fifty years ago. The Siamese sovereigns were en route to the United States. . . . The world tour of Prince Takamatsu, second younger brother of the emperor, and his bride, is being followed with great interest in Japan, and their cordial reception in America has been a source of genuine satisfaction throughout the empire. . . . The government is due for a change, not in party but as to cabinet leadership. Premier Hamaguchi does not seem to rally sufficiently from the illness occasioned by the would-be-assassin's bullet of some months ago, to carry on his official duties, and the papers are this morning announcing the selection of Reijiro Wakatsuki, former premier and chief delegate of the Japanese delegation at the London disarmament conference, to reorganize the cabinet. A wiser choice, or one more conducive to international peace, could hardly have been made. It is presumed that Wakatsuki will accept the responsibility again. . . . The head of the Tokyo municipal police has just issued a statement criticizing the American movie films as so individualistic and morally unwholesome as to be destructive to the cause of social order and righteousness, especially among the youth of Japan. Thus the handwriting of another nation is added to the documents of worldwide protest against this newest menace of "Americanism."

T. T. Brumbaugh.

Presbyterians Establish Foundation at Princeton

The Westminster foundation at Princeton university has now been incorporated. Its purpose is to carry on intellectual, social and religious work among the undergraduates at Princeton, especially those associated with the Presbyterian church, U. S. A. Its activities will be coordinated with those of the dean of the chapel, Dr. R. R. Wicks, and the local churches. There are to be six trustees, Dr. Charles R. Erdman, of First Presbyterian church, Princeton, being the chairman. Rev. Wilhelmus B. Bryan, class of '20, and now assistant pastor of First church, has been elected director of the foundation.

Toronto Pulpits Strike New Note

Richard Roberts, Harold Young and Others Demand Christian Revolution to Solve Economic Problems

(Correspondence from Canada)

Toronto, May 9.—Never in living memory has sympathy in its most generous form been extended as now to the victims of the present breakdown of our economic system. The unemployed are beneficiaries to a wonderful extent of the kindly people still enjoying income. But more serious thoughts stir some of the churches. "Social order" seems a strange term with which to designate a situation in which people are in dire want of commodities that exist as a drug in the market. Emerging from a winter of far-spreading distress, people look to the next winter as a season unrelieved by general employment through the summer, and with reserves from past seasons already exhausted.

Dr. Richard Roberts, with the hearty sanction of his session, has been preaching Sunday sermons which a few years ago would have evoked the ire of important newspapers. He frankly declares that Christianity now calls for changes which constitute a revolution, but which must be accomplished by persuasion, which alone is a Christian technique, and which will embody a system organized for the expression of friendliness in every department of life. Dr. Harold Young, in another influential Toronto church, has secured the sanction of his session for the devotion of midweek services to the exploration of the social implications of our Lord's teaching.

* * *

Ministers Are Restless

Led by Dr. John Line, professor of ethics in Victoria university, a group of younger ministers has been seeking to recover the Christian attitude to facts generally grouped together under the term "economics." After months of preparation they have exploded with a demand for some venturesome way of Christian life—even though declaring that they do not yet see the way. Four hundred people gathered at the first call for a meeting of those interested and subsequently preliminary steps were taken to organize a concerted movement for an aggressive but voluntary movement within the churches to relate Christian devotion to the economic situation. They frankly avow the absence of a defined program—they proclaim a starting point and accept the risks of the explorer.

Efforts to give this movement a polemic character were frustrated, and positive aims rather than denunciation were conspicuous. So too the movement is definitely Christian, though quite sympathetic with parallel movements in other religious groups. A movement which might have been permanently influential was started last season under the auspices of the Fellowship of Reconciliation, but the association was swamped by the incoming of a lot of people more concerned to exploit the

Fellowship for special ends than to promote its actual aims. This new Fellowship seeks to avoid repeating that fatal error.

* * *

Tariffs and International Relations

A very deep concern is felt and expressed by serious thinkers about the effect of increasingly high tariff walls on the world's distress. Some eminent British economists have been visiting Canada and in semi-public groups they have voiced deep anxiety about the international aspect of the depression. In a world bound together by economic interdependence they see disruptive and paralyzing effects wrought by efforts to make nations self-contained. Nor do they see how the international payments required by the peace settlements are in the face of high tariffs to be continued without interruption. A moratorium seems to them inevitable if international credit is to be sustained.

With us in Canada, as in other countries, political situations have evoked from party leaders such unqualified declarations of policy during the last year's election that there is no visible forum in which the new situation can be discussed on its merits. The war brought a crisis which led the people at once to discuss without prejudice, and many believe that a crisis scarcely less serious calls for similar frankness in dealing with its problems. Able political leaders are not always surrounded by dispassionate students, and there is no sign in either of the major Canadian parties of a disposition to recognize the gravity of the situation or the need of measures dictated by a patriotism emancipated from the formulas of recent partisan conflict.

* * *

Canada's New Governor

General welcome has been extended to the new governor-general, the earl of Bessborough, as he has made his first contacts with the Canadian people. Representing the old Irish family of Ponsonby, he is accompanied by a wife who brings the traditions of a French lineage. Thus the new occupants of Rideau hall are expected to find easy access to large groups of citizens who were less intimately represented by those governors who were of purely English ancestry.

But Canadians are now knit in the bonds of sympathy with the Indian empire since our retiring governor, the earl of Willingdon, has succeeded Lord Irwin as viceroy of India. Lord Irwin's simple but positive Christianity enabled him to convince the Indian people that western civilization can produce men of the spirit as well as politicians. Appointed by the conservative government from among its own members he became the organ of the labor government. But this is due to the fact that he represents that great body of serious Englishmen for whom the empire must be interpreted in terms of Christian philosophy and practice.

Lord Willingdon's successful experiments in Indian government during the past decades and his own personal political disposition equip him for carrying on the mediatorial task which has been in progress during the last ten years and more especially under the influence of Lord Irwin. Canadians feel themselves in a peculiar position to appreciate the difficulties of the situation. Enjoying a self-government for which they did not have to make any struggle, they seek a way along which India may pass equally unopposed to similar self-rule. But Canadians have learned how easily massed private or sectional interests can mask themselves under the flag of a "nationalist" movement.

There are not more than one or two representative journals in Canada which are not deeply sympathetic with the Indian quest for self-government; but all parties have seen the mischief wrought by doctrinnaire approaches. We, too, with the fundamental dualism of our national life, British and French working together in a "state of costly but noble tension," can enter into the anxieties of those who see realistically the actual situation in India, and can see the futility of any effort to interpret it in terms rooted in western political history. ERNEST THOMAS.

Northern Baptist Meet

1931 Convention, at Kansas City, to Discuss Church and Changing World

The Northern Baptist convention will be held in Kansas City, Mo., June 3-8, the convention theme being "Christians in a Changing World." Convention forums and special addresses will consider various phases of this theme. There will be forums on the questions, "Christians and the New Leisure," "Putting Religion Into Education," "Foreign Missions in a Changing World," "Home Missions in a Changing World," and "The American Home." Among the addresses will be: "Evangelizing a Changing World" by Rev. Charles Durden, Omaha; "Christians in a Changing Asia," Rev. Joseph Taylor, Chengtu, West China; "Christians in a Changing World," Rev. George F. Finnie, Camden, N. J.; "Christians in a Changing Economic World," Rev. Justin W. Nixon, Rochester, N. Y.; "Private Property in a Changing World," Theodore Sorg, Newark, N. J.; "Race Relations in a Changing World," Prof. E. A. Steiner, Grinnell, Ia.; "Prohibition and Law Enforcement," Grant M. Hudson; "Christians in a Changing International World," Rev. J. H. Rushbrooke, London, Eng., and "Taking Our Changeless Christ Into Our Changing World," Rev. J. H. Franklin, New York city.

The convention sermon will be delivered by Rev. D. J. Evans, of Rochester, N. Y. Pres. Albert W. Beaven, of Colgate-Rochester seminary, will preside over the convention sessions.

Downtown noonday evangelistic services will be addressed by Rev. John Snape, Los Angeles; Rev. Frederick E. Taylor, Indianapolis; Rev. C. Oscar Johnson, St. Louis; Rev. J. Whitcomb Brougher, Boston, and Rev. Harold C. Phillips, Cleveland.

Episcopalians to Increase Minimum Pensions

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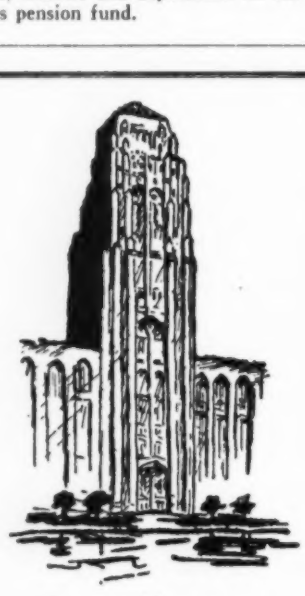

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Archbishop Asks Renewed Parley

Head of Anglican Church Would Reopen Conversations on Reunion with Free Churches

(British Table Talk)

LONDON, April 28.—The archbishop of Canterbury has written to Dr. Charles Brown, the moderator of the Federal council of the free churches, inviting the free churches to resume the conversations which followed the Lambeth conference of 1920. They were closed some time ago, though without any ill feelings or unfriendliness. The plain fact was that the representatives of both sides came appreciably nearer to each other, but looking around they discovered that their followers were not in sight.

The free churches were suspicious of their leaders, especially when they spoke of a "constitutional episcopacy," carefully guarded as it might be, as the order for a reunited church, and the free church leaders would not consider proposals for reordination, however explained and modified.

The bishops on their side were told by their Catholic brethren that they had gone too far in their approaches to the free churches. So there was an interval declared.

Last year at the Lambeth conference the free church representatives were led to think that "Lambeth" was more concerned about its relations with the Orthodox church than about its home problems. There was certainly a widespread feeling that Lambeth was looking toward the east. This was explained at the time as simply due to the fact that practical measures were at hand in the one case and not in the other. Now it would seem as if the archbishop sees that the time has come to resume the conversations with the free churches. The answer to his courteous appeal will be made by the individual churches which are members of the federal council.

* * *

Hands Off the 39 Articles!

The evangelicals in the Church of England are protesting against any attempt to lighten the ship by throwing overboard the document on which they rely chiefly in their interpretation of the Protestant character of their church. "Hands off the Thirty-nine Articles!" is the sum of their claim. "In judging the Anglican doctrine of holy communion," they say, "the principal weight should be given to the 39 articles. . . . If the articles be set aside, the danger of one-sided presentation of the doctrine of the Church of England would be largely increased."

It makes one rub one's eyes to see among the signatories the name of Dr. Major, a leader among Anglican modernists. But perhaps the articles, which Newman claimed were patient of a Catholic interpretation, may also be patient of a modernist rendering. What patient articles!

* * *

A Great Lawyer Writes His Own Obituary

Sir Edward Clarke, whose death is reported, was a celebrated figure in English political life as long ago as 1880. There was a by-election in that year in Southwark; Clarke who was a rising barrister won the election; this is said to have encouraged Disraeli to dissolve parliament. Clarke owed nothing to social position; he made his own way by sheer grit and ability. Though he was for years a leading conservative statesman, he never fitted easily into any party. His fearlessness and candor were known to all men; he had the task of cross-examining King Edward, who was then prince of Wales, when he gave evidence at the famous Tranby Croft trial; his conduct in that trial was a model of perfect fairness and honesty.

When the Boer war came within sight, Sir Edward used his utmost effort to prevent it. He had been counsel in the Jameson case, and he knew a great deal not known to others. He never cared a straw for popularity, but in the end, since he lived long enough to leave the thick of the battle, he became a popular character, much loved by his friends.

One unusual thing he did for the Times: he wrote his own obituary notice, which is a delightful document, full of the calm which comes at evening. His own comment on his life is worth recording: "The death of Sir Edward Clarke was the close, so far as earthly activities are concerned, of a very busy and very happy life. Sir Edward always spoke of himself as one of the most fortunate of men, and was wont to say that the disappointments of his career had generally turned out to be good fortune in disguise."

* * *

Mr. Snowden's Budget

Our people admire a man who sticks to a thing even when they hate the thing. Everyone today praises Mr. Snowden for his dogged courage in coming to the house of commons from a sick bed to present his budget. This he did with all that fortitude which foes and friends admire in him. If the budget has any general interest, it must be in the fact that the chancellor most emphatically refused to raise income by a general tariff. He would never do that. What he has done is to raid a balance, set aside for a purpose for which it is no longer needed; to increase the petrol tax from four-pence to six-pence; to make us pay our income tax next year in the proportion of ¾ in January and ¼ in June, instead of ½ and ½; and he has announced his intention of taxing land values.

It is good news that alcohol is losing some of its ground. "The consumption of alcoholic liquors," said the chancellor, "fell last year, and I estimate for a further fall this year in revenue, accentuated in the case of spirits and wine by forestallments. The fall in the consumption of alcoholic liquors seems now to be a permanent tendency of social life, and from the point of view of national and social wellbeing it is to be heartily welcomed, however inconvenient it may be for the exchequer."

Census Taking Raises Religious Issue

The people were numbered last Sunday night. But little will come of it, except for those who study the ebb of flow of population, for actuaries and other students of vital statistics. We did not state our religion or lack of it, but only what, if any, trade we followed. There is a strong prejudice among us against any attempt to make the census a confessional document. I am not unwilling to tell the government that I am a French polisher or a shepherd, but I am not going to tell it whether I am a Catholic, or a Baptist, or a neo-Buddhist.

* * *

New Friends for Foreign Missions

Some of us who give our time to foreign missions have been cheered though a little surprised at the enthusiasm for missions in India displayed by our popular press. They make us blush by their praises. But one qualification must be remembered, Mr. Gandhi has been advising missionaries to keep to their philanthropy and to drop their preaching of conversion; he has been saying very much what he has always said, but he is interpreted to have implied that he would drive out missionaries if he could unless they were willing to accept his terms. Of course he never meant that. His views of religion are those of a Hindu. A Hindu with his deeply-rooted belief in destiny cannot believe in converting others or in letting them convert him. Gandhi in his books most definitely advocates that a man should abide in his own ancestral religion. This is part of the doctrine of Svyadeshi. But mistaken and indeed impossible as I believe such a doctrine to be, I believe Gandhi is simply giving advice to his friends the missionaries as he has often done. They will listen to him courteously, and go on with their work in all its completeness, for Christianity is not like Hinduism in this matter—for it conversion is an essential doctrine.

EDWARD SHILLITO.

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Seek Life's Meaning

Students of Antioch in Conference Led by Men of Differing Viewpoints

YELLOW SPRINGS, O., April 26.—Antioch college, in conjunction with the National Conference of Jews and Christians, called three men, with good and sufficiently diverse points of view, to confer with students and older people in this section of Ohio on "What Is Life For?" To put the answers in a word—a gross injustice—Rev. Albert V. Cohoe, of Montclair, N. J., suggested as life purpose the ability to meet adequately every situation one might encounter; Rabbi James G. Heller of Cincinnati, O., put it in terms of continuing growth; Prof. A. Eustace Haydon of Chicago emphasized its relationship to the social group.

The addresses were all good, but they were only the skeletons upon which hung the real meat of the affair. The various smaller discussion groups were the chief events. Several of these were planned each day and at night the three speakers each were called to a different dormitory for a talk with groups of 25 to 30 students. These lasted in some cases until midnight, though they were supposed to end at eleven.

Sunday morning one man breakfasted with a group in my study, while others were doing the same thing in different places. That was from eight to ten o'clock. Sunday afternoon President Morgan took charge of a triple conversation set going by written questions from the students. Then the speakers plunged into the thing between themselves.

President Morgan felt that it was one of the most important events in recent years at Antioch. The original suggestion for the conference came from Everett R. Clinchy, of the Federal council. The event has left a real impression on the campus.

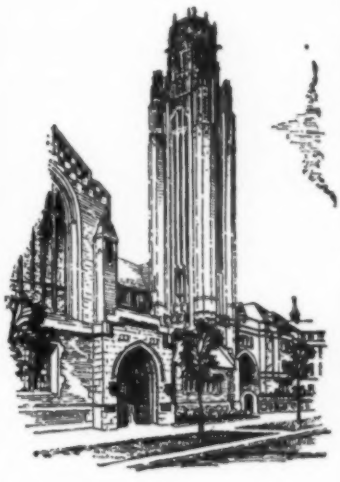
PAUL JONES.

Church Wet-Dry Tilt

New York Diocese Will Send Revision Speech to General Convention

At the annual convention of the Central New York diocese of the Episcopal church, held in Syracuse early this month, Bishop Charles Fiske said in an address that prohibition is the outstanding moral issue of the day, that representatives in congress had sidestepped the issue, and urged that the diocesan convention memorialize the general convention which is to meet at Denver in September to petition congress for a national referendum on prohibition. Judge George T. Davis, of Rome, then spoke urging that the proposed resolution be tabled. "As a church, we should stand for this law and we should not submit to congress a petition for a referendum, which would mean nothing."

As Bishop Fiske relinquished his chair as presiding officer, for the taking of the vote, he said that he had never said a word publicly against the 18th amendment, but that he had his personal convictions



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Bulletin: For detailed information concerning either the Summer session or the academic year, write
DEAN JOHN E. STOUT,
School of Education,
Northwestern University,
Evanston, Illinois.

as to its rightness or wrongness. As a member of the Moderation league he felt that "there must be some means of rectifying the present horrible situation."

The convention voted, 76 to 74, to send to the Denver convention the portion of Bishop Fiske's speech which dealt with prohibition; but by a vote of 67 to 54 it was decided not to memorialize the general convention to petition congress for a national referendum.

Lutheran College in Minneapolis Closes Its Doors

Minnesota college, an academy established in Minneapolis by the Minnesota conference of the Augustana synod in 1904, has been forced by the financial stringency to discontinue.

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Sherwood Eddy Stirs St. Louis

Presbyterian Churches Report Large Gifts—Evangelical Synod Completes New Publishing Plant

(Correspondence from St. Louis)

ST. LOUIS, May 9.—"People do not think what they choose to think; they think what they are told, and we propose to tell them." So said Sherwood Eddy when he began his series of addresses in St. Louis. This is the answer, he said, a Russian potentate gave him when he suggested a liberal attitude towards the people and a general discussion of their affairs. Mr. Eddy's study of world problems has liberalized his thinking and he has come to know the value and force of personal opinion. Whatever may be the attitude of individuals or the public towards him, he has dedicated himself to the task of helping men think. All who heard him during his three days in St. Louis went away from his meetings with the feeling that here is a sincere man who is seriously trying to think through life's problems.

* * *

Russia, India, and the United States

Mr. Eddy recently returned from a world tour. He is profoundly convinced the next few decades will witness greater changes than have taken place in any equal past period—a transition of greater significance than the renaissance or reformation. Between Russia with its communistic proposals to obtain social justice by compulsion and India led by Gandhi striving for independence through the spiritual force of love, there should be found a way of world amelioration. He thinks America with its free democracy, which with many is almost unrestrained liberty and lawlessness, presents problems more fraught with evil. The golden age is yet to come.

* * *

Music, Drama, Pageantry

Prof. H. Augustine Smith of Boston was introduced to St. Louis as "A convention in himself." His pleasing personality, his knowledge of his subject and enthusiasm in the world of esthetics were contagious. He gave six addresses and held numerous conferences. In interpretation of hymns, the use of all arts, color and drama clothed with the spiritual for the purposes of worship he made a large contribution to church life and service. More than 3,000 persons were registered for his series of addresses.

* * *

Presbyterian Budgets And Buildings

At the annual congregational meeting of Second Presbyterian church, Dr. John W. MacIvor, minister, an increase was asked for the church budget. The goal was set at $100,000. "Here is a church," said Dr. MacIvor, "that dares in these days of strain to ask an increase. Our church is not only holding its own, it is making progress." Recently an educational and social service plant costing $300,000 has been built. Assistance to the amount of $150,000 has been given other congregations. The pension fund received gifts aggregating $70,000. Missions are supported in China, Siam, India and Africa besides the stipend of 60 native evangelists in Africa. The total amount raised for new buildings by St. Louis Presbyterians including those mentioned and the Memorial, Central, Greeley and Sidney street churches, is in excess of $1,500,000.

* * *

Evangelical Synod Completes New Publishing Plant

The Eden publishing company of the Evangelical Synod has just completed its publishing house and office building costing $250,000. Here their connectional paper, Sunday school literature and books will be published. The synod officials also will have offices in the building. These include the president, the treasurer and five executives with their staffs—in all about 35 persons. At Mehville, a rural community in St. Louis county, this great church was organized in 1840. In the city there are 31 congregations with 20,000 members. The Deaconess hospital and home, an investment of $1,000,000, ministers to multitudes. The Eden theological seminary, with nationally known teachers, here trains her ministry. Within the month an endowment campaign to raise $1,250,000 for Eden seminary and Elmhurst college, Chicago, will be projected.

CHARLES O. RANSFORD.

Raise Great Fund for Relief of European Jews

During the past 15 years more than 100 million dollars has been spent under the direction of the American Jewish joint distribution committee, for the relief of Jews in various parts of the world. Just now one of its tremendous projects is the raising of sufficient funds to meet the pitiable social, economic and reconstruction problems of the millions of Jews in Poland, Roumania and other eastern European countries. A minimum sum of $2,500,000 is required to take care of barest needs of eight million Jews in eastern and central Europe. The fund is being raised under the direction of the distribution committee, headed by Rabbi Jonah B. Wise, of New York City.

Berea College in Anniversary

Special exercises will mark the 75th anniversary of the founding of Berea college, May 29-June 1. The baccalaureate sermon this year will be delivered by Pres. W. J. Hutchins of Berea; a vesper service address will be given by Sir Wilfred Grenfell, and Pres. R. M. Hutchins of the University of Chicago will deliver the commencement address.

Presbyterian Assembly May Be Reduced in Size

Reduction in the size of the general assembly of the Presbyterian Church in the U. S. A. is recommended in a report printed in the official Blue Book of the assembly to be held at Pittssburgh May 28-June 3. The assembly now numbers about

Begun in THE NATION of May 13:

"I WORK FOR RUSSIA"

A Revelation in Six Articles

by

Walter A. Rukeyser

HERE'S the most striking and authentic account ever presented to American readers of the actual operation of a great Soviet industry as an integer of the Five-Year Plan.

Walter A. Rukeyser, noted American mining engineer and authority on asbestos production, for the last two years has been in charge of production for the State Asbestos Trust in the Ural Mountains.

During his present brief visit to the United States, *The Nation* has by great good fortune succeeded in persuading him to set down this extraordinarily interesting description of the organization and workings of a great State Trust under the Five-Year Plan, also of the conditions of life in Russia today for both the native worker and the foreign engineer.

Mr. Rukeyser's articles appear in *The Nation* in the following order:

I. The State Trust and the Five-Year Plan
II. The Individual Plant and the State Trust
III. The Worker at Work
IV. The Worker at Home and at Play
V. The American Engineer at Work
VI. The Outside Life of the American Engineer

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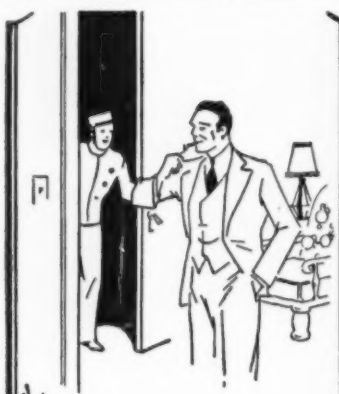
950 commissioners, each with one vote, and the plan proposed would reduce it to about 475 members. At present each of the 293 presbyteries has at least two commissioners, a minister and ruling elder. The amendment would restrict to one commissioner the presbyteries consisting of not more than 4,000 members; while larger presbyteries would be entitled to an additional commissioner for each additional 4,000 members or major fraction thereof. The reduction, if approved by the assembly, will have to be ratified by a majority of the presbyteries before it can become church law.



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Disciples Have New Education Board Head

Dr. E. M. Waits, president of Texas Christian university, was elected president of the National board of education of the Disciples of Christ at its meeting held last month in Indianapolis. The board consists of the presidents of all Disciples colleges.

Next General Conference to Meet in Atlantic City

Three cities were candidates for the 1932 Methodist general conference—Atlantic City, N. J., Columbus, O., and Springfield, Ill. The committee on general conference entertainment, meeting at Cincinnati early this month, gave its vote for Atlantic City.

Dr. Potter Named Honorary Minister at Hartford, Conn.

When Dr. Rockwell H. Potter resigned the pastorate of Center Congregational church, Hartford, Conn., three years ago, to become dean of Hartford seminary, he declined to allow the church to confer upon him an honorary title; but at the insistence of Rev. John M. Phillips, who was installed as minister a year ago, Dr. Potter consented to accept the office of honorary minister of Center church which he served for 28 years. The installation service was held April 19.

Religious Fellowship Formed at Berkeley, Cal.

There has recently been organized in Berkeley and Oakland, Cal., a Religious Fellowship which comprises leading citizens of the Catholic, Jewish and Protestant faiths. Monthly meetings are held, in which speakers representing these faiths are heard; Archbishop Hanna spoke at a recent meeting. A little later it is planned to appoint commissions to carry through projects along community welfare lines. The president of the fellowship is Rabbi R. I. Coffee.

Dr. Lankard New Dean of Brothers College

Dr. Frank G. Lankard, who has held the chair of Bible in Brothers college, Drew university, for the past two years, succeeds Dr. W. P. Tolley as dean of Brothers college. Dr. Lankard had previously taught in Northwestern and the University of Chattanooga.

Religious Editors Meet In Washington

Forty editors of the religious press assembled in Washington, D. C., April 28-29, for the largest and most enthusiastic conference this group has known. It was the annual meeting of the Editorial council of the religious press. Dr. John van Shaick, jr., of the Christian Leader was chairman. Among the questions considered was "How Can the Editor Keep His Religion?" which was discussed by Dr. L. O. Hartman of Zion's Herald, and Dr. James H. Snowden of the Presbyterian Banner. Other speakers were Dr. W. E. Gilroy, Dr. Robert A. Ashworth, Dr. James E. Clarke and Dr. Curtis Lee Laws, American editors, and Dr. J. C. Carlile, editor of the Baptist Times, of England, who provided many interesting comparisons between religious journalism in this country and Great Britain.

Rev. J. R. Winchester, Bishop of Arkansas, Resigns

Rev. James R. Winchester, bishop of the Protestant Episcopal diocese of Arkansas for the past 20 years, offered his resignation last month, because of ill health; he is now 79 years of age. Before his election as bishop coadjutor, and later bishop, of the Arkansas diocese, Dr. Winchester held pastorates in Richmond, Va., Macon, Ga., Nashville, Tenn., St. Louis, Mo., Memphis, Tenn., and other cities of the south. The annual convention of his diocese voted to accept his resignation as bishop, on a pension of $3,000 a year.

New York Catholics Find Most Current Plays Immoral

Only five out of 38 plays produced on the New York stage during the past three months have won the approval of the Catholic theater movement. The remaining 33 either make sport of religion or contain too much profanity or sex suggestion—and in most cases it is immorality that bars them.

Catholics Name New Bishop of Toledo

Rev. Karl J. Alter, director of the National Catholic school of social service, Washington, D. C., has been appointed Bishop of Toledo. Dr. Alter was formerly director of charities of the Toledo diocese.

A Study Pilgrimage to Europe

During the summer of 1931, for the 11th consecutive year, a group of educators, ministers, editors and men in public life will make a first-hand study of European conditions. The group will meet outstanding political, economic, educational and religious leaders in London, Berlin, Moscow, Warsaw, Vienna, Rome, Geneva and Paris. Lectures and discussions will be held on shipboard for preparation and background. The party will sail from New York on June 21, and most of the members will arrive back in New York Sept. 4. Applications for membership in this year's group should be addressed to Sherwood Eddy, 347 Madison avenue, New York city.

Tuskegee Anniversary Fund Is Being Raised

Dr. Robert R. Moton, president of Tuskegee institute, announces that $760,000 of the million dollar anniversary fund for the school has been raised. The General education board, New York city, contributed $250,000.

Dr. Scotford as Editorial Secretary

Rev. John R. Scotford, whose selection as editorial secretary of the commission of missions of the Congregational national council was mentioned in a recent issue of this paper, comes into a large task. A

part of his work is to carry on the associate editorship of the American Missionary numbers of the Congregationalist, also the editorship of the department "As the Kingdom Comes," in that paper; this department has been edited temporarily by Dr. George W. Hinman. Dr. Scotford will also edit publications issued by the commission on missions. He has already begun his new service. Dr. Scotford was born in Chicago 42 years ago. Educated at Dartmouth and Union seminary, he was ordained in the Congregational ministry in 1912, and has had pastorates at Kingfisher, Okla., Dallas, Tex., Waukegan, Ill., and Glenville, Cleveland, O. He resigned from his last pastorate three years ago, since which time he has been engaged in preaching, writing and lecturing. For more than a year he has served as a staff correspondent of The Christian Century.

Madison, Wis., Churches Form Council

Roy B. Guild, associate general secretary of the Federal council, reports the organization of the Madison (Wis.) council of churches. A constitution has been prepared by local leaders based on the experiences of other cities and the needs of Madison. Each church of the city, except the Lutherans, is a member. E. L. Severinghaus, M.D., has been elected president.

Methodist Review Is Discontinued

The Methodist Review, quarterly periodical published for many years by the Methodist church, was discontinued at the recent meeting of the book committee of the church held in Cincinnati. It is proposed to publish later a new journal to be called "Religion," with Dr. John W. Langdale as editor.

"Men of America" Radio Series Announced

The National advisory council on radio in education, of which Levering Tyson is director, announces the first of a series of radio lectures, entitled the "Men of America" series, to be broadcast over country-wide networks. President Hoover, from the white house, will introduce the first speaker of the series, Dr. Robert A. Millikan, who will talk from Los Angeles at 10 o'clock, New York daylight saving time, the evening of May 22. The cooperation of both the National and Columbia broadcasting systems is assured. Other leaders who have been invited to speak in the series for this year are Nicholas Murray Butler, Charles E. Hughes, Walter Lippmann and John Dewey. The organization of the council was announced only last month. Its function is to demonstrate the type of educational broadcasting that will excite the interest of the American people.

Dr. Buttrick Calls for Reality in Preaching

At the close of one of his Lyman Beecher lectures delivered at Yale in mid-April, Dr. George A. Buttrick pleaded for the accent of reality in preaching. "All means and methods might almost be cast to the winds," he said, "if the preaching is real. If preaching is not real, every method becomes a broken reed or an offense. Why do preachers use a pulpit voice? Why do they play the sedulous ape, when every man has his own gift? Why do preachers use phrases drawn from old theology which was vital to our fathers but is often not vital to us? And why does the preacher discuss problems and sufferings which he has not himself lived? That discussion is not real. The world today is tired of the cleric. It wishes to hear the man, speaking with his own voice and telling that which he himself knows concerning God and forgiveness and life and duty."

Dr. Cadman's Radio Hour May Be Discontinued

Zion's Herald reports that Dr. S. Parkes Cadman recently announced that without further financial support from the church public, it would be necessary to discontinue his Sunday afternoon radio hour. The services of the National broadcasting company are freely given for this hook-up of 46 stations, and although Dr. Cadman receives nothing for his services, the musical programs and incidental expenses of the weekly broadcasts amount to about $18,000 annually.

Bishop Burleson Heads Episcopal Social Service Department

In the emergency occasioned by the death of Rev. C. N. Lathrop, executive secretary of the department of Christian social service of the Episcopal church since 1920, bishop, has taken over the portfolio of the Bishop Burleson, assessor to the presiding department as titular head.

Senator Davis May Replace Will Hays as Movie Ruler

A news letter to the Churchman from Philadelphia announces that a report has been spread by Philadelphia newspapers to the effect that Senator James J. Davis, former secretary of labor, is contemplating the abandonment of his political career to accept a high position in the motion picture industry. The Public Ledger hints at the possibility of Senator Davis succeeding Will Hays who is contemplating accepting a foreign post.

Jubilee C. E. Convention to Put Up at Church-Built Hotel

The Christian Endeavor World is playing up the fact that the William Taylor hotel, which is to serve as general headquarters of the International Jubilee C. E. convention to be held July 11-16 at San Francisco, was built by a church. The Temple Methodist church is housed in the same building.

New England Methodists Have Two New Superintendents

At the recent meeting of the New England Methodist conference, Bishop W. F. Anderson appointed Rev. George A. Martin, of Wesley church, Springfield, Mass., to succeed Rev. L. A. Nies, and Rev. Robert M. Pierce, of First church, Somerville, Mass., to succeed Rev. John L. Ivey in the Worcester district.

BOOKS RECEIVED

The Contemporary and His Soul, by Irwin Edman. Cape & Smith, $2.50.

Freud and His Time, by Fritz Wittels. Liveright, $4.00.

Hymns in Human Experience, by William J. Hart. Harper, $2.00.

The Salt of the Earth, by Rinaldo William Armstrong. Graphic Publishers, Ottawa, Canada.

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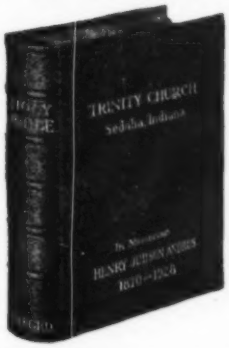

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